

# THE WORD

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Thought, Occultism, Theosophy,  
and  
the Brotherhood of Humanity

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H. W. PERCIVAL, *Editor*

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# THE WORD.

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## KARMA.

### VIII.

#### SPIRITUAL KARMA.

*Concluded from Vol. 8, page 330.*

THE idea of sex becomes manifest with the growth of the physical body; so does the idea of power. Power is first expressed in the ability to defend and care for the body, then to provide conditions which sex suggests to the mind as necessary or desirable.

As sex continues to dominate the mind, power is called upon to provide the necessities, comforts, luxuries and ambitions which sex suggests to the mind. In order that these objects may be obtained, man must have a medium of exchange by which they may be procured. Such means of exchange is agreed on by every people.

Among primitive races, those things were valued which supplied a general demand. Members of a tribe or community endeavored to acquire and accumulate the things which others desired to possess. So flocks and herds were raised and the owner of the largest had most influence. This influence was recognized as his power and the concrete symbol of it were his possessions, with which he traded for the aims and objects as suggested by the senses. With the increase of individual possessions and the growth of the people, money became a medium of exchange; money in the forms of shells, ornaments, or pieces of metals, coined and given certain values, which were agreed upon to be used as the standard of exchange.

Since man has seen that money is the measure of power in

the world, he desires eagerly to obtain through money the power he seeks and with which he can provide other physical possessions. So he sets about to acquire money by hard physical labor, or by scheming and maneuvering in various directions to get money and thus get power. And so with a strong body of sex and large amounts of money, he is able or hopes to be able to wield the influence and exercise the power and enjoy the pleasures and realize the ambitions which his sex yearns for in the business, social, political, religious, intellectual life in the world.

These two, sex and money, are the physical symbols of spiritual realities. Sex and money are symbols in the physical world, are of spiritual origins and have to do with the spiritual karma of man. Money is the symbol of power in the physical world, which provides sex with means and conditions of enjoyment. There is the money of sex in every body of sex which is the power of sex and which makes the sex strong or beautiful. It is from the use of this money in the body that springs the spiritual karma of man.

In the world, money is represented by two standards, one is gold, the other silver. In the body, too, gold and silver exist and are coined as the mediums of exchange. In the world, each country coins both gold and silver, but establishes itself under the standard of gold or the standard of silver. In the bodies of mankind, each sex coins gold and silver; the body of man is established under the standard of gold, the body of woman under the standard of silver. A change of standard would mean a change in the form and order of government in any country of the world and in the same way in a human body. Besides gold and silver other metals of lesser value are used in the countries of the world; and that which corresponds to such metals as copper, lead, tin and iron and their combinations, is also used in the body of man. The standard values, however, in the bodies of sex are gold and silver.

Everybody knows and appreciates the gold and silver which is used in the world, but few of the people know what the gold and silver in mankind is. Of those who know, fewer still value that gold and silver, and of these few, still fewer know of or are able to put the gold and silver in mankind to other uses than ordinary barter, exchange and commerce between the sexes.

The gold in man is the seminal principle. The seminal principle in woman is silver. The system through which the semi-

<sup>2</sup>The seminal principle, here so-called, is invisible, intangible, imperceptible to the physical senses. It is that from which comes the precipitation during sexual union.



nal principle in man or woman circulates, and which stamps its coin according to the standard of its particular government, is according to the form of government on which the physical body is established.

The lymph and the blood, as well as the sympathetic and central nervous systems have each their silver and gold, and each is of the character of gold and silver. Together they are factors in the minting by the seminal system, which coins the silver or gold according to sex. Upon the natural resources of the body and its ability to coin its gold and silver depends whether it has power.

Every human body of sex is a government in itself. Every human body is a government which has a divine origin and spiritual as well as material power. A human body may be conducted according to its spiritual or material plan or according to both. Few of either sex have a government of the body according to spiritual knowledge; most bodies are managed according to physical laws and plans and so that the money which is coined in each body is coined for use or abuse of the government of its sex only, and not according to spiritual law. That is to say, the gold or silver of sex which is its seminal principle is used for the propagation of the species or for indulgence in the pleasures of sex, and the gold and silver which is minted by the particular government is used up as quickly as it is coined. Moreover, great demands are made on the government of a body; its treasury is drained and exhausted by commerce with other bodies and it is often run into debt by excesses and attempts to spend more coin in commerce with others than its mint is able to supply. When the current expenses of its local government cannot be defrayed, the departments of its own government suffer; then follow a panic, general shortage and hard times, and the body becomes insolvent and becomes diseased. The body is adjudicated a bankrupt and man is summoned to an invisible court, by the court officer of death. All this is according to the spiritual karma of the physical world.

The physical manifestation has a spiritual origin. Though most of the action was in physical manifestation and waste, a responsibility to the spiritual source exists and man must suffer spiritual karma therefor. The seminal principle is a power which has its origin in spirit. If one uses it for physical expression or indulgence, he incurs certain consequences, which con-

sequences are inevitably disease and death on the physical plane and loss of spiritual knowledge and loss of the sense of the possibility of immortality.

One who would learn and know of spiritual karma, of spiritual law and the interior causes of the phenomena of nature and man, must regulate his action, desire and thought according to spiritual law. Then he will discover that all the worlds have their origin in and are subject to the spiritual world, that the physical, psychic and mental bodies of man in their several zodiacs or worlds are the subjects of and must pay tribute to the spiritual man in his spiritual world or zodiac. He will then know that the seminal principle is the spiritual power of the physical body and that spiritual power cannot be used for physical indulgence only, without man becoming bankrupt in the physical world and losing credit in the other worlds. He will find that as he values the source of power in any world and works for the object which he values, he will get what he works for in the physical, psychic, mental or spiritual worlds. One who will look into his own nature for the source of power will find that the source of all power in the physical world is the seminal principle. He will find that into whatever channel he turns the seminal principle, in that channel and through that channel will he meet with the returns and results of his action, and according to the right or wrong use of his power will it be returned to him in its good or evil effects, which will be his spiritual karma of the world in which he used his power.

Though man is a spiritual being, he is living in the physical world, and he is subject to the laws of the physical, as a traveler is subject to the laws of a foreign country which he visits.

If a man who travels in a foreign country spends and wastes not only the money he has but calls on, wastes and exhausts his capital and credit in his home country, he is not only unable to maintain himself in the foreign country, but unable to return to his own country. He is then an outcast from his real home and a castaway without substance in the country foreign to him. But if instead of wasting the money he has, he uses it wisely, he improves not only the country which he visits, by adding to its wealth, but he is in turn improved by the visit and adds to his capital at home by experience and knowledge.

When the incarnating principle of mind after its long journey downward from the overworlds has passed the frontier of

death and is born into and has taken up its residence in the physical world, it establishes itself in a body of one of the sexes and must govern itself according to the standard of man or of woman. Until his or her standard becomes known to him or her he or she lives an ordinary and natural life according to the natural law of the physical world, but when the standard of his or her sex becomes evident to him or her, from that time he or she begin their spiritual karma in the physical world.

Those who go to a foreign country are of four classes: some go with the object of making it their home and spending the remainder of their days there; some go as traders; some as travelers on a tour of discovery and instruction, and some are sent with a special mission from their own country. All human beings who come into this physical world belong to one of four classes of minds, and as they act in accordance with the law of their respective class and kind so will be the spiritual karma of each. The first are governed principally by physical karma, the second principally by psychic karma, the third principally by mental karma, and the fourth principally by spiritual karma.

The mind who incarnates into a body of sex with the determination of living its days here is mostly one who has in previous periods of evolution not incarnated as man and is now here in the present evolution for the purpose of learning the ways of the world. Such a mind learns to enjoy the world thoroughly through the physical body belonging to the mind. All its thoughts and ambitions are centered in the world and bargained for and bought through the power and standard of its sex. It goes into partnership and combines interests with a body of the opposite standard which will therefore best reflect what it seeks. The legitimate use of the gold and silver of the seminal principle is or should be according to the laws of sex and season as prescribed by nature, which if obeyed would preserve the bodies of both sexes in health throughout the term of their life as appointed by nature. Knowledge of the laws of season in sex has been lost by mankind for many ages due to a long continued refusal to obey them. Hence the pains and aches, maladies and diseases, poverty and oppression of our race; hence the so-called evil karma. It is the result of improper sexual commerce out of season, and all egos who come into physical life must accept the general state of mankind as brought about by man in earlier ages.

That there is a law of time and season in sex is shown among the animals. When mankind lived according to nature's law the sexes united only at the seasons of sex, and the result of such copulation was the bringing into the world of a new body for an incarnating mind. Then mankind knew its duties and performed them naturally. But as they contemplated the function of their sex, mankind came to see that the same function could be performed out of season, and often for enjoyment only and without the attending result of the birth of another body. As the minds saw this and, considering pleasure rather than duty, later tried to shirk duty and indulged in pleasure, mankind no longer cohabited at the lawful time, but indulged their illicit pleasure which would be, as they thought, attended by no results involving responsibility. But man cannot for long use his knowledge against the law. His continued illicit commerce resulted in the final destruction of the race and in failure to transmit his knowledge to those succeeding him. When nature finds that man cannot be trusted with her secrets she deprives him of his knowledge and reduces him to ignorance. As the race was continued, the egos who committed the spiritual wrong of physical life, continued and continue to incarnate, but without the knowledge of the law of physical life. To-day many of the egos who then incarnated, desire children but are deprived of them or cannot have them. Others would not have them if they could prevent it, but they do not know how, and children are born to them in spite of attempts at prevention. The spiritual karma of the race is that they are at all times, in and out of season, goaded on and lashed by the desire for commerce of sex, without knowing the law which governs and controls its action.

Those who in the past lived in accordance with the laws of sex to gain physical prominence and benefits in the physical world, worshipped the god of sex who is the spirit of the world, and as they did so they retained health and acquired money and had prominence in the world as a race. This was lawful and right for them as they had adopted the physical world as their home. By such as these, possessions were acquired with the power of the gold and silver. They knew that with money they could make money, that in order to make gold or silver one must have gold or silver. They knew that they could not waste the money of their sex and have the power which the money of their



sex would give them if saved. So they accumulated the gold or silver of their sex, and that made them strong and gave them power in the world. Many individuals of that ancient race continue to incarnate to-day, though all of them know not the cause of their success; they do not value and husband the gold and silver of their sex as they did of yore.

The man of the second class is one who has learned that there is another world than the physical and that instead of one, there are many gods in the psychic world. He does not place all his desires and hopes in the physical world, but he tries to experience through the physical all there is beyond it. He seeks to duplicate in the psychic world the senses which he uses in the physical. He had learned of the physical world and considered that the physical world was all, but upon his sensing another world he ceases to value the physical as he did and begins to exchange the things of the physical for others of the psychic world. He is a man of strong desires and prejudices, easily moved to passion and anger; but though sensitive to these affections, does not know them as they are.

If his experience causes him to learn that there is something beyond the physical but does not allow him to stop and see in the new realm he has entered and he concludes that as he had been wrong in supposing the physical world to be the world of reality and the only world of which he could know, so he might also be wrong in supposing that the psychic world is the world of final reality, and that there may be or must be something which is beyond even the psychic realm, and, if he does not worship any of the things which he sees in his new world, he will not be controlled by them. If he is as sure that what he sees now in the psychic is as real as he had known the physical world to be real, then he has lost by his bargain for he gives up his surety of the physical and is hopelessly ignorant as to causes in the psychic, notwithstanding all his new experiences.

The spiritual karma of this second class of travelers depends on how much and in what way they spend the gold or silver of their sex in exchange for their ventures in the psychic world. To some men, it is known that in order to live in the psychic world the function of sex is transferred to the psychic world. Others are ignorant of it. Although it ought to be generally known, yet most who attend seances or have and give psychic experiences are unaware that in order to furnish such

experience, something of themselves is demanded in exchange for the experience. This something is the magnetism of their sex. Exchanging the worship of one god for that of many gods results in the scattering of one's devotion. The giving up of the gold or silver of one's sex intentionally or otherwise results in the weakening and loss of morals and a giving way to many forms of excesses and to submission to control by any of the godlets which one worships.

The spiritual karma of one who functions in the psychic world is evil if he, a human, consciously or unconsciously, ignorantly or intentionally, gives up any or all of the sex power of his body to denizens of the psychic world. This is done invariably if he runs after, plays with or worships any of the phenomena of or experiments with, the psychic world. A man goes to and unites with the object of his worship. Through seminal loss by psychic practice a man may eventually blend all his powers with the elemental spirits of nature. In that case he loses his personality. The spiritual karma is good in the case of one who recognizes or knows of the psychic world, but who refuses to have any commerce with the beings of the psychic world until he shall have controlled the outward expressions of the psychic nature in himself, such as passion, anger and vices generally. When one has refused psychic communications and experiences and uses all effort to control his irrational psychic nature, the result of his decision and effort will be the acquirement of new mental faculties and power. These results follow because when one has wasted on the psychic plane the gold or silver of his sex, he gives away that spiritual power which he had and is without power. But he who saves or uses the gold or silver of his sex to acquire the power of the gold or silver controls the waste of the passions and desires, and acquires more power as the result of his investment.

The man of the third kind is of that class of egos who, having learned much of the physical world, and having gathered experience in the psychic world, are travelers who are choosing and determining whether they will be spiritual spendthrifts and will ally themselves with the useless ones and the destroyers of nature, or whether they will become spiritually wealthy and powerful and ally themselves with those who work for individual immortality.

The spiritual spendthrifts of the mental world are those

who, after having lived in the psychic and worked in the mental, now refuse to choose the spiritual and immortal. So they stay awhile in the mental and turn their attention to pursuits of an intellectual nature, then devote themselves to the search for pleasure and waste the mental power which they have acquired. They give full rein to their passions, appetites and pleasures and after spending and exhausting the resources of their sex, they end in the last incarnation as idiots.

What is to be counted as good spiritual karma of this third class of men is that, after the long use of their body and sex in the physical world, and after experiencing the emotions and passions and attempting to put them to the best uses and after the development of their mental faculties, they are now able and do choose to go onward into the higher spiritual world of knowledge. Gradually they decide to identify themselves with that which is superior to mere intellectual plodding, display and adornment. They learn to look into the causes of their emotions, attempt to control them and they use proper means to stop the waste and control the functions of sex. Then they see that they are travelers in the physical world and have come from a country that is foreign to the physical. They measure all they experience and observe through their bodies by a standard higher than the physical and psychic, and then both physical and psychic conditions appear to them as they had not before appeared. As travelers passing through different countries, they judge, criticize, praise or condemn all they see, by the standard of what they conceive their particular country to be.

While their estimates were based on the physical values, forms and customs in which they have been bred, their estimates were often faulty. But the traveler from the mental world who is conscious of himself as such has a different standard of valuation than those who consider themselves permanent residents of the physical or psychic world. He is a student learning to estimate correctly the values of the things of the country in which he is, and their relation, uses and value to the country from which he has come.

Thought is his power; he is a thinker and he values the power to think and of thought above the pleasures and emotions of psychism and sex, or the possessions and money of the physical world, though he may still be temporarily deluded and have his mental vision obscured by these for a time. He sees that though

money is the power which moves the physical world, and though the force of desire and the power of sex direct and control that money and the physical world, thought is the power that moves both of these. So the thinker continues his travels and journeys on from life to life toward his goal. His goal is immortality and the spiritual world of knowledge.

The good or evil spiritual karma of the third kind of man depends on his choice, as to whether he wants to go onward to immortality or backward to elemental conditions, and on the uses or abuses of his power of thought. That is determined by his motive in thinking and in choosing. If his motive is to have a life of ease and he chooses pleasure he will have it while his power lasts, but as it goes he will end in pain and forgetfulness. He will have no power in the thought world. He falls back into the emotional world, loses the strength and power of his sex and remains powerless and without money or resources in the physical world. If his motive is to know the truth, and he chooses a life of conscious thought and work, he acquires new mental faculties and the power of his thought increases as he continues to think and work, until his thought and work lead him to a life in which he actually begins to work for a consciously immortal life. This is all determined by the uses to which he puts the spiritual power of his sex.

The mental world is the world in which men must choose. It is where they must decide whether they will go on with or ahead of the race of egos to which they belong or with which they work. They can remain in the mental world for a time only. They must choose to go on; else they will fall back. Like all who are born, they cannot remain in the child state or in youth. Nature carries them on to manhood where they must be men and assume the responsibilities and duties of men. Refusal to do this causes them to become useless ones. The mental world is the world of choice, where man experiences his power to choose. His choice is determined by his motive in choosing and the objective of his choice.

Of the fourth kind is one who is in the world with a definite purpose and a mission. He has decided and has chosen immortality as his object and knowledge as his goal. He cannot, if he would, rebecome a man of the lower worlds. His choice is as a birth. He cannot return to the state before birth. He must live in the world of knowledge and learn to grow into the full



stature of a man of knowledge. But not all men who are in this fourth class of spiritual karma have attained to the full stature of a man of spiritual knowledge. Those who have so attained do not all live in the physical world, and those who do live in the physical world are not scattered among ordinary men. They live in such parts of the world as they know is best for them to do their work in carrying out their mission. Other incarnated egos who are of the fourth class are of different degrees of attainment. They may be working in and through the conditions provided by the mental, the psychic and the physical man. They may appear in any condition of life. They may have few or many possessions in the physical world; they may be strong or beautiful, or weak and homely in the sex and emotional nature, and they may appear to be great or little in their mental power and good or evil in character; all of this has been determined by their own choice and their thought and work and action in and through their body of sex.

The fourth kind of man will either vaguely perceive that he must be careful in the control of the functions of sex, or he knows that he must use every means and effort to control his passions, appetites and desires, or he will clearly perceive the value and power of thought, or he will know at once that he must cultivate the power of thought, use all the force of his emotions and stop all waste of sex in the building up of character, the acquirement of knowledge and the attainment of immortality.

Before considering the matter, people of the world do not think how and why one's sex and the forces which flow through it can have anything to do with spiritual karma. They say the world of spirit is too far removed from the physical to connect the two and that the spiritual world is where God, or the gods are, whereas, one's sex and its functions is a matter on which he should be silent and with which he alone is concerned, and that such delicate matter should be kept secret and not be brought into public notice. It is particularly because of such false delicacy that sickness and ignorance and death prevail among the races of man. The freer the license man gives to the action of his sex the more inclined is he to preserve a modest silence as to the value, origin and power of sex. The more he pretends to morality, the greater will be his effort to divorce what he calls God from his sex and its functions.

One who will inquire calmly into the matter will see that sex

and its power comes nearest to all that the scriptures of the world describe as God or gods acting in the spiritual world, whether it be called heaven or by any other name. Many are the analogies and correspondences which exist between God in the spiritual and sex in the physical world.

God is said to be the creator of the world, its preserver, and its destroyer. The power which operates through sex is the procreative power, which calls the body or new world into existence, which preserves it in health and which causes its destruction.

God is said to have created not only men, but all things in the world. The power which operates through sex causes not only the existence of all animal creation, but the same principle is seen to be operative in all cell life and through every department of the vegetable kingdom, the mineral world, and throughout the unformed elements. Each element combines with others in order to produce forms and bodies and worlds.

God is said to be the giver of the great law by which all creatures of his creation must live, and for the trying to break which they must suffer and die. The power which operates through sex prescribes the nature of the body which is to be called into existence, impresses on it the forms which it must obey and the laws by which its term of existence must be lived.

God is said to be a jealous God, who will favor or punish those who love and honor, or those who disobey, blaspheme or revile him. The power of sex favors those who honor it and preserve it, and will endow them with all the benefits which God is said to favor those with, who cherish and adore him; or the power of sex will punish those who waste, make light of, revile, blaspheme, or dishonor it.

The ten commandments of the western Bible as said to have been given to Moses by God will be seen to be applicable to the power of sex. In every scripture which speaks of God, that God can be seen to have a correspondence and analogy to the power which operates through sex.

Many have seen the close analogies between the power as represented by sex with the powers of nature, and with what is said of God as represented in religions. Some of these who are spiritually inclined have been greatly shocked and caused to feel pain and to wonder if, after all, God could be only a being similar to those of sex. Others of a less reverent nature and who are sensually inclined, delight and train their lewd minds to study

out some few correspondences and to dwell on the thought that religion may be built up on the idea of sex. Many religions are religions of sex. But that mind is morbid which conceives that religion is only the worship of sex, and that all religions are phallic and physical in their origin.

Phallic worshippers are low, degraded and degenerate. They are ignorant sensualists or frauds who play and prey upon the sexual nature and sensuous minds of men. They wallow in their degraded, fulsome and distorted fancies and spread immoral diseases in the world to minds who are susceptible to such contagion. All phallicists and sex worshippers under whatever pretenses are blasphemous idolators and revilers of the one God in man and of man.

The Divine in man is not physical, though all things included in the physical come from the Divine. The one God and the God in man is not a being of sex, though it is present in and gives power to physical man that through his sex he might learn of the world and grow out of it.

He who would be of the fourth kind of man and act with knowledge in the spiritual world must learn the uses and control of his sex and its power. He will then see that he lives a deeper and higher life inside of and superior to the mental and psychic and physical bodies and their worlds.

#### THE END.

This series of articles on Karma will in the near future be printed in book form. It is desired that our readers send at their early convenience to the editor their criticisms of and objections to the matter published, and will also send any questions they wish concerning the subject of Karma.—Ed.

## A DREAM OF ATLANTIS.

BY ALICE LE PLONGEON.

### AUTHOR'S PREFACE.

THE archaeological studies pursued by Dr. Le Plongeon through a number of years, have induced the author of the present work to suppose that the very ancient Mayas had, in remote times, gone forth from the West to people Atlantis, the same land which is called Mu in the Troano Manuscript according to the translation of Le Plongeon—and that a few years prior to the destruction of that famous land a colony of the old Maya stock again returned to the fatherland, in these days named Yucatan, and there founded a new empire that was under the rule of the Cans, the first king of this dynasty having been unanimously proclaimed by the colonists as their chosen monarch. The motive of this work is therefore to show the foundation of the Maya empire which has bequeathed to our times the vestiges of civilization for which Yucatan is famous. To this subject only the fourth book is devoted, and its atmosphere of austerity is of necessity a contrast to the other parts of the work.

Accepting Plato's story of Atlantis, and knowing that the Maya and the Greek languages have much in common, the author has given Maya names to several of her characters, and Greek names to others—the inference being that in Atlantis, which was a cosmopolitan center, several languages were in use among the inhabitants.

Although this is not the place to describe archæological discoveries, it may be stated that Dr. Le Plongeon has deciphered four accounts, and discovered another yet to be deciphered, by ancient Maya authors, regarding the destruction and submergence of a great island in the Atlantic Ocean—presumably the Atlantis of Plato—and called by the Mayas "The Land of Mu," "The Life of the Basin (ocean)."

The author of the present work holds that whenever and wherever man has attained to a certain degree of intellectual development, he has discovered many of the universal laws, just



as these are now being discovered; also that all vestiges of such progress may have been more than once entirely obliterated from the face of the earth by great cataclysms; that therefore it is not possible for us to affirm that the present human race has advanced beyond anything that the ancients had dreamed of;—it is, for instance, impossible to prove that the ancient Atlanteans did not utilize the forces of nature, such as electricity, as does the modern civilization.

### BRIEF OUTLINE.

In this work the author accepts the story of Atlantis as bequeathed by Plato, and also the corroborative evidence offered by the discoveries of Le Plongeon.

Atlantis is considered at the time when it had reached its climax of power and arrogance but was degenerate in its morals. Atlas, suzerain of nine other princes, each ruling a province, endeavored to be faithful to the high ideals of his forefathers, and consider the welfare of the people. He is represented as a widower with one child, a daughter, and about to marry an Athenian lady residing at the court as companion to Nalah, his daughter.

Can, afterwards the founder of the royal dynasty in Yucatan, is cousin of Atlas and a friendly councillor as well as the family physician.

Gadeirus is the prince who would inherit the high place of Atlas, in case of his decease—and against this prince Atlas is warned by Can, who is gifted with great intuition.

The betrothal rites of Atlas and Pelopa are celebrated by festivities including a chariot race,—this incident affords an opportunity for the introduction of a boy and girl, named respectively Cho and Pepen, who play a role in the unfoldment of the story.

An annual rite is performed in the temple of Poseidon.

Prince Gadeirus poisons the goblet of Atlas, who is discovered dead.

The wise physician Can and the priestess Manab are convinced of the guilt of Gadeirus, but cannot prove it in accordance with the law of the land, therefore the murderer succeeds to the throne of Atlas. He would wed Pelopa, having long desired her, and his son is an aspirant to the hand of Nalah. Pelopa finds a

refuge with the priestess, and Nalah escapes from the palace to join Can, who leads an emigration out of Atlantis and founds a new empire of the Maya people on the distant strand of Mayach, the Yucatan of to-day.

Fifteen years after the departure of Can and his followers, Atlantis celebrates great martial victories—but the priestess Manab prophecies universal destruction. Atlantis sends out a great fleet and an army to subdue all the nations within the Pillars of Heracles. Athens conquers Atlantis. Atlantis is overwhelmed and destroyed by a stupendous cataclysm. In the temple of Poseidon Gadeirus is accused by Manab of the murder of Atlas. He rushes from her presence to meet his doom. The land is torn into fragments. The temple of Poseidon, tossed by the quaking earth, is at last engulfed by the waves and sucked down into the mighty deep.

## A DREAM OF ATLANTIS—THE LAND OF MU.

### PROLOGUE.

#### THE GOLDEN AGE.

In ages long since rolled away  
 A mighty empire wielded sway  
 O'er lands thro' many centuries blest,  
 Reposing on great Ocean's breast;—  
 A continent whose vast domain  
 Had gloried in the happy reign  
     Of wise and righteous kings  
 Descended from the sacred ten—  
 Those gracious, kind and noble men  
     Whose memory fable sings.  
 Of Poseidon were these the sons—  
 'Tis thus the old tradition runs—  
 For when the gods apportioned soil  
 Where mortals might rejoice and toil,  
 To Poseidon they gave Meru;  
 Atlantis also named, and Mu.

Upon that land found he a maid—  
 Fair Cleito unto love obeyed;

Whence sprang ten sons of godly birth  
Who made a paradise of earth:

    In fertile valleys green;  
No other land appeared as fair,  
Nor yielded with so little care  
The fruits and flowers of beauty rare,  
    In Mu abundant seen.

This favored country, situate  
Beyond Heracles pillars great  
To islets led, and vaster land,  
A continent immense and grand.

Of Cleito, then, the oldest son  
Was Atlas, named by Poseidon,  
Who left him king supreme when he,  
Great master of the open sea,  
Forsook the soil that he had blessed,—  
Moved ever by divine unrest  
    To conquer worlds anew.

Nine other sons he likewise gave  
A kingdom each to build, and save  
From foreign foe, but all were bound  
To heed the judgment good and sound  
    Of Atlas strong and true.

These lived in ages long past count,  
And there the mighty seed and fount—  
Those ten who governed, just and grand—  
Whence came the kings of many a land.  
From sire to son were handed down  
Their honored names of wide renown;  
And to those shores where Wisdom reigned,  
Where pleasant life could be obtained,  
Thronged voyagers who there remained  
    Where love and law prevailed.

For like a vigorous tree that springs  
And wide its verdant branches flings—  
To shade the tender plants below  
While ever it doth larger grow—  
So throve this nation in its might,  
Aspiring only for the right,

While none its peace assailed,—  
 Extending its protecting hand  
 O'er neighboring isles and distant strand  
 Where loaded ships had made their way,  
 Conveying such as there would stay  
 When Mu, Life of the Ocean, filled,  
 No longer offered soil untilled:  
 The empire that had grown surcharged  
 With populace, must be enlarged.  
 From busy towns and hamlets then  
 Departed enterprising men,  
 To north and south, to east and west,  
 Where each aspired to live his best;  
 Yet all remained the subjects true—  
 Allegiance eager to renew—  
 Of Atlas and the other nine  
 Who would for public weal combine  
 To long uphold the righteous state  
 Whose welfare was their chief debate.  
 Here flourished then a realm most blest,  
 For none were by its laws opprest;  
 Whose people could of one accord  
 Commend the action of each lord,  
 The plenteous wealth this land gave forth,  
 Its mines, its woods and spices, worth  
 A whole world's ransom, all was used  
 For common good, no one abused  
 Or sought to wrong a fellow man,  
 Embittering his life's short span,  
 Among those people true.

They builded harbors, walls and docks  
 Hewed deep within the solid rocks.  
 Some spent their days beneath the soil  
 Whence they, begrudging not their toil,  
 Red orichalcum drew—

Whose worth was counted not below  
 The ore affecting Phoebus' glow,  
 Abounding in the earth.

And many a brawny arm was swung  
 In quarried depths, where pickaxe rung,  
 Among the rays fair Iris flung

To grace the onyx wherein dwell,  
In each minute and wonderful cell,  
Her splendid tints, sent forth  
When Earth was young: Those beams of light  
Sought rest in centuries of night,  
Speeding adown from wonderful height,  
In dark repose they hid away,  
Abiding there till radiant day  
Would call them forth to lend their share  
Of beauty to a world most fair.

In halls and temples of the state,  
And palaces where dwelt the great,  
Industry, science, noble art,  
Combined to make of every part  
A vision mortal eye could view,  
And gazing find the good and true.

And ever to the harbors came,  
Drawn thither by the nation's fame,  
The merchant ships of distant shores,  
Whence brought they of their richest stores;  
To load again with treasures rare,  
Of artifice beyond compare;—  
Rich stuffs, bright gauzes soft and fine,  
Clear gems that maidens fair might twine  
Amid their tresses, there to vie  
With love's own beam in beauteous eye;  
And marble fine whose rainbow tints  
In traceries the sun-god prints;  
All metals, yellow, red and white,  
Wherein the vision finds delight;  
And ivory tusks of pearly hue,—  
For in the ancient land of Mu  
Huge elephants in numbers grew.  
These things and many more besides  
Were carried forth upon the tides  
From Mu to foreign shores;  
For all that earth has ever given  
Where strength and will have nobly striven,  
Was found within her doors.

The empire reached its prime and there,  
Suspended in perfection rare,  
Was poised as mistress of the world,  
Its banners far and near unfurled.  
But human institutions all  
Are like the ripened fruits that fall  
When, rich maturity attained  
The energy of growth has waned;  
For nations, like the finite man,  
Enduring for so brief a span,  
Resemble but the fallen trees  
The men, leaves carried by the breeze.  
As harmful weeds may spring unseen,  
Uprearing noxious heads between  
The wholesome plants that nourish life—  
Thus stealthily crept in the strife.  
The reign of Justice now gave way  
Before Ambition's baneful sway.  
The friendship all would erst accord  
Was changed to war by fire and sword  
When haughty potentates of Mu  
With arrogance offensive grew  
And, waging war on land and sea,  
Mild rule replaced with harsh decree.  
But all was ended on that day  
When earth itself was swept away—  
Resistless forces overthrew  
"Life of the Basin," Land of Mu.  
If Inspiration lend her beam,  
Upon this most alluring theme  
Imagination's loom may give  
The thread to weave a narrative.

*(To be continued.)*

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Poetry above all, we should have known long ago, is one of those mysterious things whose origin and developments never can be what we call explained; often it seems to us like the wind, blowing where it lists, coming and departing with little or no regard to any, the most cunning theory that has yet been devised of it.

—Carlyle, *Early German Literature*.

## THE INNER LIFE AND THE TAO-TEH-KING.

By C. H. A. BJERREGAARD.

III.—*Continued from Vol. 8, page 342.*

THE Inner Life loves silence and solitude; but it can also hear the divine voice in the roar of hell, and it can see the divine face in the market place as well as in mountain fastnesses or by the sea. The Inner Life does not love the passing show, but is not offended by vulgarity, nor does it condemn bearers of evil. It exists beyond such things. Rabia was asked if she hated evil, to which she answered that inasmuch as she loved God always, she had no time to hate evil.

Mystics ignorant of true methods and without guides have given fight to these desires in various ways, and unfortunately readers of these reported fights have only too often been led to repeat these fights, hence the overflow of ascetic advice in mystic books. Some mystics denying the desires dammed up for them, have found all dams swept away and themselves besides. Other mystics have weakened the desires by diverting their forces, as one does with mountain torrents in order to break their power. None of these understood that the human passions are human parallels to the subterranean fires, which from time to time break forth in earthquakes; nor did they understand that passions are the vortex-powers of devastating tornadoes; powers terrible to us, foreign to us, yet nevertheless engines of the divine workings. Other Mystics have led the waters of passion into irrigating canals and thus added great strength and fruitfulness to their natural gifts. Such Mystics were not far from the truth. Other mystics have even given themselves over to desires, calling them heavenly fires and divine messengers. But fools they were, and, soon they ended by burning themselves in these fires. All this relates to one side of our nature, the side we are to fight, to "regulate," to "kill out," the desire life. All Eastern treatises are especially emphatic on this subject. Eastern passions and desires are so much more violent than ours and they need much more radical means for suppression.

Now about another side of our nature, equally in our way and needing "overcoming." I mean our intellectual proclivities: and they are especially a Western sin. I do not wish to speak in paradoxes, but I am almost tempted to say that ignor-



ance is the best soil for Mysticism. Mysticism is not literary religion, it is Wisdom-religion. "Learning is the perception of differences. Wisdom is the perception of similarities." As it is, Mysticism can do without learning. "He has scarce thought to any purpose who has not thought beyond words; who has not thought long enough, deep enough, fruitfully enough, to encounter, somewhere, glimmerings of truth untranslatable into words." The Mystic, he of the Inner Life, has thought intensely, that is why he needs no words, no learning. He possesses the word. And he loves God and the neighbor, and he knows intuitively. Says the Tao-Teh-King: "Dispense with learning and save yourself anxiety." Mystics and Inner Life people could not be caught in Descarte's delusion: Cogito, ergo sum: "I think, consequently I am." "Cogito" to the mystic means "coagito," that is to say, "I act and I think," because "action" or "thought" takes place in him. He is not the actor nor "the thinker."

Mysticism stands sharply over against "desires" and against "intellect," when these usurp the place of wisdom. Intellect is impotent to penetrate beyond the phenomenal world to a vision of a reality transcending sense. Intellect is merely a land surveyor, and is neither the land nor is it the owner of the land. The Ego is both the land and the owner of the land, and it uses intellect merely as timekeeper and as a fence around its "space" or land, just as the Ego uses its other faculties. The intellect is thus a tool, a comparative faculty, and no more. As a comparative faculty, it judges of relations, of forms, forms of mind and forms of the object. But of essence, the intellect knows nothing and can know nothing. Intellect is analytic and can only concern itself with one point at the time. It lacks totally comprehensiveness, the ALL embracing power. It is "conceptual thinking" only, or, which is the same, "we think by means of something else" and not absolutely. Mysticism wants the absolute. And this is the definition of intellect by Mysticism of all ages and lands. Mysticism wants Essence, Being, and not Form merely, hence it has always stood apart from intellect and the limited knowledge it can give, and, relegated it to lower places. By intellectual search we cannot find out the Divine; we may nevertheless have communion or fellowship with it, namely, in heart and feeling.

The mystics of all ages, first clear the ground, then they plow and then they sow. Mysticism has always been (1) first



a protest then (2) a positive content. After it has denied the power of intellect to teach us about Essence, or Being, and declared that intellect cannot reveal Essence or Being, it tells us that we, in virtue of our Ego, possess a power that is equal to reach up to the Divine and the Universal, and, which is equal to bring us into union with it. This faculty, which answers to Kant's (so-called) "practical reason" has many names. In the West, the mystics of Germany call it "the spark of the soul," "the ground of the soul," and very characteristically they call it also "synthesis;" and rightly they call the intellect "analysis." The mystics are sympathetic people; they gather together; they do not shatter.

The illusory phenomenon is always in the way. How shall the soul pass from the phenomenon to the noumenon? Human understanding, Eichardt reiterates, is useless in this matter. It can perceive things in time and space only. The soul must therefore try to attain what ordinarily will be called absolute ignorance and darkness, but which mystics call "the nothing of nothing" and of which the soul cannot and must not try to form any conception. It is not by an intellectual development, but by sheer passivity, by waiting for the transcendental action of God that the soul can attain the highest knowledge. That ignorance here recommended is not that blindness of mind, that untaught, that un-informed condition which that word ordinarily represents; it is a condition in which the soul separates itself from the phenomenal world; voluntarily renounces all sensuous activity and even ceases to think under the old forms. When the soul attains the nescience, then the soul is re-born; is in the Supreme. Though poor in spirit and having nothing, willing nothing, knowing nothing, the soul is in the highest and approaching union with God. Examined more closely it will be seen that here is no illogical contradictions, nor foolish asceticism. As John of the Cross said: "Spiritual things transcend sense, because they already include it," hence this passivity or negativity is formal only, and not real. The mystic has simply chosen the better part. From now on the soul lives in another world. In the East, where this is so well understood, they say that now the soul is in Sat-Chit-Ananda, in Being-Knowledge-Bliss. Meister Eckardt says that now God takes the place of the active reason. The soul has returned to the state in which it was before entering the phenomenal world; but it has not returned empty handed, nay it has returned plus a recognition of itself as idea in God. Henceforth, to use a term from Spinoza,

it sees everything sub specie eternitatis. Separated from man, from the external things, from chance, distractions and troubles it sees only Reality.

I have nothing to say against mystics or against Inner Life people who reduce intellect to its place and refuse it permission to deal with spiritual things. But I have much against any so-called religious or other person who denies Reason. The true mystic and the Inner Life people build their temples with stones and timber furnished by Reason or Tao, and, out of nothing else, and they know that temples are adaptations and symbols. Do you know what the word temple means? Well, originally a temple was not a house of prayer for the multitude, nor, a shrine or sanctuary of a god. The "templum" was a certain place "cut off" ( τέμνω ), as the term means, and set apart by augurs, and, it included also that part of the heavens which was visible above this "cut off" place when one stood in the middle of it; of course, it was not a building with a roof, and when it was a building it had no roof. The "templum" was then really a space set apart and nothing else. Intellectually there is nothing tangible in such a space, but to Reason, or the highest sense, there is in it a consecrated form of intercommunion between heaven and the soul. Anywhere, and wherever the human heart stands in the Inner Life, it builds such a "templum."

Do not compare this mystery to astrology of the kind of "a penny in the slot," or "around the corner." It has nothing to do with astrology. The space is not a locality in the sense that its earth-place is any more sacred than any other place on earth. Its space is merely pointed out by means of a place and is in no wise tangible. If we had an augur here and asked him to show us the space of his temple he would point to a part or section of the sky and tell us where he saw a certain section of the sky, there would be his temple. If he should take you to the top of a mountain or to the bottom of a valley and say: here is my temple! you would still remain ignorant of what he meant, even if you saw a magnificent building and numerous priests. If you have the Inner Life of a mystic or theosophist you would know the mystery, however. The augurs of old from such a house without roof read the signs of the heavens; the Inner Life people now hear The Word in their temple, not built of stones, but of Reason. They see the law for themselves and see it written in the Kasmos (Kosmos) without any augur or other middle-man.

You will now understand why the true mystic reveres Reason. It is because Reason builds his temple; not a common meeting place, but his individual space (not place). Reason is Tao, the main subject of the Tao-Teh-King on which I shall talk to you. And you shall hear much about Tao, which means both Life—Truth—Way—Reason. Reason or Tao is not an abstraction, but the constructive and combining power, which out of itself builds up the form or body in which the Image manifests itself. What the Image is, I defined in my last talk. Reason is Form, or Consciousness. Whatever we may call it, without Reason there would be no manifestation of our real life.

We say that we see this object or that, but we do not. Our eyes do not see it, but through our eyes we see forms, and Form manifested.

When Moses saw the burning bush, or Jesus the descending dove, or the disciples saw the three figures at the time of the transfiguration, or when Arjuna saw the divine forms in nature, they all saw through their eyes not with them. To explain what I mean by looking through the eyes, I will borrow a little from Fiona Macleod (William Sharp). The illustration will be much more effective than words of mine. The publication was called "The Divine Adventure" and was first published in the *Fortnightly Review* and later in book form. The story is about "Three in One," that is, Body, Will and Soul traveling together in a night full of beauty and suddenly coming upon a secret garden of ilex and tall cypresses, which rose like dark flowers out of the ground. Flickering moonlight lit up between the trees; the wild foxes barked in the distance and owls hooted nearby. "Look," said the Body, and there on the mossy slope under seven great cypresses lay a man asleep on the ground. In the moonshine his face looked beautiful, and, as if great sorrows had ached the heart. After a little it appeared that the sleeper was not alone, but that there were eleven others, lying about, also asleep. Only one of them was sitting upright as if he were the watchman of the hour, though slumbering at his post. Still another, the twelfth one, sat behind the great bole of a tree. Suddenly the spell was broken; the vision vanished far off among the hills, foxes barked, and, the owls hooted nearby. All else was still. This was what the whole man, the "three in one," saw—through the eyes in part, and, in part with the eyes.

Individually, the Body, evidently with the eyes, had seen in the sleepers worn and poor men, ill-clad and weary, and, instead

of the one sitting behind the tree, a company of evil men with savage faces and drawn swords.

Individually, the Will, evidently also with the eyes, had seen only a fire drowning in its own ashes, and round about a mass of leaves blown hither and thither by the wind.

Individually, the Soul, evidently through the eyes, had seen Divine Love asleep; not sleeping as mortals sleep, but resting in a holy, quiet, brooding peace and in communion with Eternal Joy. Around Love were the Eleven Powers and Dominions of the World. And the one that had caused surprise by his appearance was the Lord of Shadows, whom some call Death, others the Unknown God. Behind were demons and demoniacs. The forest itself was made of human souls awaiting God.

Perhaps the story may awaken in you a recollection of similar experiences; if not so romantic, perhaps alike anyhow. I am happy to say that I have had experiences of the kind as just described. I remember William Blake to have said, according to his biographers, that he, of course, saw the Sun set like a big flaming ball, not unlike a guinea. "But," said he, according to report, "through my eyes, I also see hosts of angels pass up and down singing: 'Glory! Glory! God on High!'"

Friends! I think it is well, not to be hasty and condemn others who describe a scenery which we may not have seen. One of the party may have seen with the eyes, the other through the eyes. Some see the moon, others the moonlight; which is most bewitching? Who sees best?

Now to return to my argument. I want to point out how many people come to call Idealism Mysticism, and to believe that Idealism constitutes the Inner Life. A sad mistake. It is quite true that we speak correctly at times when we say that Form or Consciousness is all there is. That is, for instance, the refrain of all the Upanishads, and thus summed up it is one of the main teachings of Vedanta. It is true, I say, that it is all there is, but only to us. Only to us! Whether it is all there is to other beings, we do not know; in all probability it is not. That Form or Consciousness must be ours; it could not be that of other beings. Nor can it be said absolutely that Form or Consciousness is all there is, for manifestly Form or Consciousness depends upon Substance. Substance, to be sure, is unknown to us, but that does not change the case; whatever there is, there is and must be Something back of Form or Consciousness.

All this has a direct bearing upon what we call knowledge.



All we know is, as was said, Form or Consciousness and not Substance. In the West we identify our knowledge of Form with Reality, and that is false. Most of us in the West are therefore Idealists and not mystics. True mystics, alone of all, discover the fallacy and reject the claims for Consciousness. They want to go behind it. Idealism is by no means enough for them.

Mystics, as well as a great many other people, even professional philosophers, must learn to distinguish between knowledge and reality. The besetting sin in the West is to confound knowledge with reality. The West has a doctrine, commonly held among philosophers, that says that "knowledge is a copy of the real world outside us." In it lies the same error as that the wayfarer so readily falls into, that is, mistaking a fallen branch in the road for a snake. Knowledge is a copy of the outside world for us, but not a real copy, and the difference is enormous. The mistake is a fallacy which lies at the root of all Western philosophy and it is as pernicious as the phantasms that the desires originate, and, as destructive as those phantasms. Knowledge is of our making. The Reality behind the appearance is and remains unknown.

When the mystic degrees of our mind opens, we discover the fallacy and we care no more for scholastic knowledge or mere Idealism. In the mystic degree the real knowledge appears. That knowledge is no more our knowledge, it is both our knowledge and the universal knowledge. We call it no more knowledge, it is Wisdom. And Wisdom is first of all, "flight from all positive content as from a limitation," next it is pure thought, pure thought from the Inner Life sources. It is not so much a medium necessary in this life, it is rather the sum total of that larger life, which some know now, but which all will reach sometime, when they become free. But while the humdrum of daily life calls for no wisdom, we should nevertheless dissolve this humdrum into its spiritual elements and let these elements permeate our daily existence. It is marvelous how easy life becomes that way. It is wonderful how we renew ourselves. Indeed, it is true, as Hermas Pastor a thousand and more years ago said, "that those who regenerate, grow young." The New Mysticism is alive to this and lives that way. Vedanta is merely Idealism and a sublime form of mind, and not enough for the future man, the man of the New Age, the man that lives the Inner Life. Vedanta and Idealism are one of the approaches to the bridge, I spoke of in the first lecture, or the

voice that we in the West call Platonism, spoken of in the second lecture.

Mystics and theosophists of highest order go behind consciousness, or to us the phrase used before, they see through their eyes. And what do they see? They see the World of Reason, the Archetypes, or, if I may call it so, they see the heavenly machinery and they experience great happiness. From my own experience with Beauty and art objects, I can say that by a little practice you can look so long upon the symbol before you that the symbol becomes life and reality. At such moments and for sometime after, you transcend your actual self and know positively that you are beyond yourself. All of this will be of importance in the study of the Tao-Teh-King which is a mystical book, and it will enable you to find the Inner Life by a study of that book.

Thus far, I have dealt with laws of nature. Now I will give you a few historic facts to show what the mystics, the Inner Life people, are good for.

Wherever we find Mysticism, we find it in either of two forms: two forms which answer to the two voices and the two approaches to the bridge spoken of in my former lecture.

(1) The one form is active and represented by such mystics as, for instance, those of the Rhine Valley. It is history that these mystics, during the Black Death (1348-1349) and during the Interdict which lasted more than twenty years, utterly ignored the pope's orders. An interdict means that all bells are silenced, that penance and the eucharist is administered only to the dying; that none but priests, friars and children under two years can get Christian burial and that none can be married. The loss of these religious forms means terrible suffering in Catholic countries. But the mystics buried the dead, married the living and said mass regularly. During the Black Death, which ravaged the Rhine Valley and adjoining parts of France most terribly, the regular clergy could not even for money be induced to bury people, nor to visit the sick or dying, nor to say mass for them. In many places they deserted their parishes. But mystics of the orders of the Dominicans and Franciscans officiated in all cases, and there is no record that any of them died of the Pest. This is active Mysticism. Not a bad kind, is it? The other form of Mysticism is quietistic.

(2) In this group I place people who live in their deepest nature;

“——— beyond the things of sense,  
 Beyond occasions and events,  
 And who, through God's exceeding grace  
 Know release from form, and time and place;”  
 (Whittier)

I shall describe these people by a story or two attributed to the famous John Tauler and you will please note that this beggar I describe is not held up before you as an example because he is a beggar, but because he is a free man; a man who lives in the Ground of the soul, as the mystics call it. In silence he has discovered the Divine Self in himself and is able to teach the learned, but as yet un-free Dr. Tauler. With this in mind the following queer story will not sound unreasonable and you will understand the quietistic mystic. This is the story.

There was once a learned man who longed and prayed full eight years that God would show him some one to teach him the way of truth. And on a time, when he was in great longing, there came unto him a voice from heaven, and said: “Go to the front of the Church, there thou wilt find a man that shall show thee the way to blessedness.” So thither he went, and found there a poor man, whose feet were torn, and covered with dust and dirt, and all his clothing scarce worth three cents. He greeted him saying: “God give thee good morrow.” To this the poor man answered: “I never had ill morrow!” Again he said: “God prosper thee,” to which the other answered: “Never had I ought but prosperity”—“Heaven save thee,” said the scholar, “How answerest thou me so?” only to receive the reply: “I was never other than saved.”

The scholar was perplexed and said: “Explain this to me, for I do not understand.”

“Willingly,” quoth the poor man, “Thou wishest me good morrow. I never had an ill morrow; for am I an hungered, I praise God; am I freezing, doth it hail, snow, rain, is it fair weather or foul, I praise God; and therefore had I never ill morrow.

“Thou didst say, God prosper thee. I have never been unprosperous, for I know how to live with God; I know that what He doeth is the best, and what God giveth or ordaineth for me, be it pain or pleasure, that I take cheerfully from Him as the best of all, and, so I have never adversity.

"Thou wishest God to bless me. I was never unblessed, for I desire to be only in the will of God, and I have so given up my will to the will of God, that what God willeth I will."

"But if God were to cast thee into hell," said the scholar, "what wouldst thou do then?"

"Cast me into hell? His goodness holds Him back therefrom. Yet if He did, I should have two arms to embrace Him withal, and even so, I would sooner be in hell and have God, than in heaven and not have Him."

Then understood the scholar that true abandonment with utter abasement was the nearest way to God.

Again the scholar asked the poor man: "From whence comest thou?" "From God." "Where has thou found God?" "Where I abandoned all creatures! I am a King. My kingdom is my soul. This kingdom is greater than any kingdom on the earth."

"What hath brought thee to this perfection?" "My silence, my heavenward thoughts and my union with God."

This is life; this is simplicity. Not only did this beggar have life, he was life. And the report is that Dr. Tauler was so struck with this man and this meeting, that he gave up his preaching and withdrew for seven years to the Oberland. When he returned he became the famous mystic, now so well known in history. What had happened to the beggar which made him so great in life and so profound in knowledge, though he externally was nothing? What did he rest on? He had learned that "it is the ground we do not tread upon which supports us." This ground is Tao, of which more later. If you analyze this story, what will it prove or demonstrate? If we read it "synthetically?" The "poor beggar" is certainly not "poor in spirit," nor is his mind covered with "dust and dirt;" and though his clothing may not be worth "three cents," his spiritual superiority is beyond price. He meets the "learned man's" greetings with a parry every time as if they were sword cuts, and he refutes what he considers insinuations and radical misunderstandings of life's true order and the rationality of existence. When finally asked: "From whence comest Thou?" he gives an answer that comprehends all further and now unnecessary details. "From God." By that answer he has given an unequivocal reply, such as all mystics would give upon such similar questions. But to the analytic intellect, he has given no answer. Moreover, he further defines himself as a mystic of the heart by the answer



he gives to the question: "Where hast thou found God?" His answer was, "Where I abandoned all creatures," and that "the learned man" shall be in no further doubt, the mystic continues triumphantly: "I am a king. My kingdom is my soul. This kingdom is greater than any kingdom on the earth." All this is of no value for analysis; the words are not intellectual statements. You can analyze the conceptions "kingdom" and "soul," but you cannot "analyze" this synthetic phrase: "My kingdom is my soul."

This is a specimen of a mystic of the heart, a theopathic mystic, that is, one who suffers all things. Suffers!—not necessarily in pain! Nay, one who is passive! One who has understood the mystery of obedience to the course of life, no matter what it may be phenomenally. One, whose mind is not bound in Spanish boats of logic, but who has experienced the freedom from illusions which come from living untrammelled by philosophical systems. One, who knows of no "eternal no!" who does not fret at hindrances, who does not try to force locked doors, one who blesses drudgery, one who fears no cross! Lest this word "theopathic" trouble you, let me recall to your memory that the Greek word *πάσχει* (*Pati*) means a passive state, hence secondarily suffering, misfortune; that you know from your Greek dictionary, and it is well, but you do not know that mystics consider suffering to be a blessing and that suffering is a normal condition to them. Mystics invite suffering as the best monitor against becoming entangled in illusions and sensual or phenomenal states. Nobody better than the mystics has understood the educational value of suffering. This mystic is, as I said, of the class of theopathic mystics, common in the south of Europe, France, Spain, Italy. He is of the company of Mme. Guyon, Molinos, John of the Cross, Theresa, Catherine of Siena. All of these sang like Mme. Guyon:

"Love is my teacher ———  
'Tis Love alone can tell of Love."

'Tis not the skill of human art  
Which gives me power my God to know;  
The sacred lessons of the heart  
Come not from instruments below."

You notice that this "poor beggar" upon the question: "Where hast thou found God?" did not quote any philosophical

system or enter upon any discussion on the "Path to Reality." He is not troubled with epistemological problems. His answer lies on no intellectual plan; he is on the plan of immediacy, the plan of simplicity, and because he has abandoned all intellectual and sensual problems, he stands in the principle of the Whole and answers from out that standpoint. And that he knows his own standpoint and is in full self-conscious possession of himself, is clear from his final answer to the question, "What has brought you to this perfection?" His answer was, "My silence. My heavenward thought and my Union with God." These words could not and have not been transcended by any philosopher or any philosophical system. This mystic knows from out his own soul at once and without intellectual training that which the few philosophers who have attained similar knowledge have only attained through long years of painful thinking. The heart has reasoning powers of its own as much as the brain and the mind have.

Before, in a former lecture, when I spoke of the two voices, I atoned them in the voice of the "Inner Man! Tao." When I spoke of the two approaches to the bridge, I declared the truth to be in the middle. Here are two forms of Mysticism. How are they both the Inner Life? How are they at-oned? Place Nature in the witness box and you shall hear her declare that she is double. Sometimes the beast, sometimes the beauty. Sometimes Life, sometimes Death, and in no case revealing herself fully. She speaks to us incessantly, yet she never betrays her mystery. She is our mother and that explains it. Place Mind in the witness box and inquire about the character of our language, and ideas, our conceptions of beauty, or religious symbols, and Mind declares that an inevitable dualism bisects nature and mind, and, that unity is only attained by a leap out of mind into the transcendental, into Wisdom. Mind will declare that our whole world is a system of nuptials and that only by removing the extremes of active and passive Mysticism do they become one in true Mysticism or Inner Life, Tao, which is the sum total of both. Both of these two forms of Mysticism are found in the Tao-Teh-King and you shall hear more about them by and by.

Now, I will appeal for a life on the inner basis of our existence. Let our motive be love such as sung by Mme. Guyon. Love is my teacher; love alone can tell of love. Let us abandon individual self-assertion and live according to Meister Eckardt, who said

(Here is my translation from his Ms. (Fol. 274, 297, 301.)

"There is something in the soul, which is above its created nature. It is in itself one and simple; it is above name and knowledge; it is pure No-thing. If you could do away with yourself, you would have all this in itself. But so long as you look upon yourself as Something, so long you know as little what this is as my mouth knows what color is, or, as my eyes know what taste is. About this, I have often spoken. Sometimes I have called it a Power, sometimes a Light, sometimes a Divine Spark. It is free from any and all names and forms, as Deity is free. It is above all knowledge, above love and above grace. In this power (light, spark), blossoms and flourishes the Divine. This Light (power or spark), rejects all creatures and will have Deity only, Deity simply, and no revelation of Deity. This light (power or spark) is satisfied only by the Simple Ground, the Still Waste, where nothing moves and where nobody lives. It will have only the Silent Solitude in which no distinctions are discernible. This Ground, though immovable and unrecognizable is nevertheless that which moves all and by which all is recognized."

You will have noticed that Eckardt here attempts to state "the thing itself," the eternal reality, the Noumenon and that he all through opposes it to something else, the phenomenon. If anything can or needs be added to this quotation from Eckardt, let me say that this infallible light is "the light that never was on sea or land," which the poet speaks of. It "lighteth every man that cometh into the world." It is the highest heritage of our nature, the ultimate faculty. It requires no confirmation and admits of no denial. It is direct and immediate in its operation. Our psychologists have no special name for it as yet. They know it in part as intuition, as ecstasy, as the over-soul, but such terms are defective because they smack too much of cognition only. The mystics attribute to this faculty, just described by Eckardt, both sensation, feeling and will and degrees of inner perception not known at all to ordinary psychology. Psychology has not sounded the depths of the soul as mystics have. Psychologists have never succeeded in dealing satisfactorily with Feeling as the fountain of consciousness. The fact is our school psychologies deal in abstractions; but the mystics who know existence as a system of living forces, care not for abstraction or terms; they live in realities.

## CHOICE EXTRACTS AND TRANSLATIONS.

BY A FELLOW OF THE ROSICRUCIAN SOCIETY.

"THE GREAT FACT OF THE SOUL'S PROGRESS."

THE great law of progress is mostly clearly perceived and felt in the development of the divine life within the soul of man. Our very complex bodies have various attributes, our minds also their various attributes, and our spirits their various and manifold aspirations, yet all bound together in one communion. How has this come about? It has come in the order of nature; first, an unintelligent infant, then a self-conscious child; then a being with varied powers and activities; and ever a higher unity has been reached, as beneath our eyes the simple has passed into the complex existence. We, too, are one with the same great law which reaches through all organic and inorganic beings, from the beginning of time until time shall be no more, it is our privilege, consciously and willingly, to become one with that divine spirit who fills the universe with the breath of life. But there is this difference: when we speak of the progress of society, or of organic progress, we speak of our unconscious progress; but in our own individual progress we are or may be conscious of getting better or getting worse, our eyes are opened to see the good and the evil, and we may ally ourselves with a power and a law which make for righteousness, or we may forbear and thus foster and blight our own progress.

Into what a circle of divine affinities are we able to come! What principalities and powers can we attain unto, and what majesty and beneficence enjoy, when we come to recognize the Divine as our friend and hear his voice whispering in our ears: "This is the way, walk ye therein," when we turn to the right or the left. Through the great law of upward progress and development, the Master himself is calling to us all to go up higher out of the dregs of our own carnality. He it is who is making us sit with him in heavenly places or states, and enlightening our minds so that we no longer see men as trees walking; see no more as in a glass darkly in order that, turning from the pursuit and enjoyment of the fickle and frail, we may enter daily more and more into the delights and joys of the higher and divine life.

## SKY MESSENGER DIOGENES TEUFELSDRÖCKH.

AN ESSAY ON THE SPIRITUAL TEACHINGS OF CARLYLE AS GIVEN IN  
"SARTOR RESARTUS."

BY BENO B. GATTELL.

*Continued from Vol. 8, page 349.*

### REINCARNATION.

CARLYLE did not unfold the system heretofore mentioned, nor did he dwell on technical distinctions and classification. He did, however, use this philosophy whereon to construct his great clothes panorama of the world. He wrote with a marvelous skill, not only of language and metaphor but in presenting certain ideas in such a manner that an intelligent reader might come to see some of the salient features of the philosophy without being fatigued with much that is technical and that would, in the days when the Sartor was published, have been too revolutionary and strange to be accepted. He says himself:

"No firm arch, overspanning the Impassable with paved highway, could the Editor construct; only, as was said, some zigzag series of rafts floating tumultuously thereon."

Therefore, though the eternity of the human being is often spoken of; though the philosophy of the eternity and power of thought is set forth; though the continuing effects of causes once set in motion is plainly shown as one of the elements necessary for the experience which the spirit gains in and through the clothes it puts on; and though reincarnation seems obvious, and it would seem to be a necessary factor in this philosophy that the spirit fashions anew its bodies for each earth life and that the spirit so fashions them out of the material left over from the preceding life and according to the pattern which represents the sum total of the earth life: yet the word reincarnation is no.



mentioned and nothing definite is said concerning the process of reincarnation. The reason for this evidently was that so many strange tenets are presented in the Sartor that Carlyle did not wish to tax his readers, of whose sympathy he must have doubted from the beginning, with the acceptance of a doctrine so extraordinary to a materialistic age.

However, the fact of reincarnation is hinted at, though there is always a double meaning cunningly attached to the passages where this subject is concerned. Teufelsdröckh mentions his second volume of the Clothes philosophy "*On the Palingenesia or Newbirth of Society*;" which volume as treating practically of the Wear, Destruction and Retexture of Spiritual Tissues or Garments, forms properly the Transcendental or ultimate Portion of this my work on Clothes and is already in a state of forwardness." Substitute "man" for society and there you have a reference to what is to-day technically called the doctrine of reincarnation. In making the substitution we are not taking too great a liberty with the author, if it is considered that the whole work though it gives out much directly, conceals as much more and leaves it to the reader to discover the true meaning of what is merely indicated or presented under a veil.

At another place the Professor says: "Death and Birth are the vesper and the matin bells, that summon Mankind to sleep and to rise refreshed for new advancement." Though this is apparently said of "individual mankind," that is mankind as a whole, it gives a sense perfectly in accord with the rest of the philosophy if it is applied to the individual man who sows and reaps what he has sown, and reaps it where he has sown; the physical plane, as we have seen, being considered as the place where accounts are balanced, whereas the thought world is the pivot around which all turns. There is another passage in which the word Palingenesia, the Greek for "rebirth," is used. This time it stands for the second birth, that is, the birth or formation of an immortal body: "... it is in this grand and indeed highest work of Palingenesia that ye shall labour, each according to ability." Testing the reader, the supposed editor asks: "In a word, do we at length stand safe in the far region of Poetic Creation and Palingenesia, where that Phoenix Death-Birth of Human Society, and of all Human Things, appears possible, is seen to be inevitable?"

## SYMBOLS.

In this our world, all the others are represented, with this they are connected, this they influence, and in turn are affected by it through the medium of thought, thought being the universal solvent.

In our world man perceives through his senses. What he sees is real unless its unreality appears by comparison with more lasting conditions. What you "see yet cannot see over, is as good as infinite" and what is infinite is beyond present conception. In its natural notion to inquire and gain experience and solve the Riddle of the Sphinx, the mind is forever trying to relate things to each other, to trace, to compare, to make one account for the other, and to test and verify its knowledge gained. If it is not under the spell of desire, mind does not accept as final, forms, that is, shapes of transitory duration, with which unseen forces and beings come out of the unknown, invisible, intangible, and remain here to be touched, tested and tried by the senses, and out of which forms they again vanish into the intangible, invisible, unknown; but mind following its natural motion insists upon finding out and explaining the other worlds until it becomes conscious of them. In other words, unless a man adopts materialism as an excuse for his material tendencies, his natural impulse is to follow his higher nature and to seek and believe the material world to be the entrance to higher and at present invisible worlds. What these higher worlds are, the nature of the beings in them, and communication with them, is at present unknown to our conscious existence, though unconsciously we are in contact with them and are continuously affected and operated on by them. The means by which we come into contact with them is our thoughts, of the true nature of which we are mostly ignorant. Through his thoughts, man controlling but the smallest part of their force, comes into contact with higher worlds. His thoughts are the stimulus by which forces and beings in those worlds are acted upon, unconsciously to man. By their action unconsciously to man thoughts produce not only the conditions of humanity, but also the animal world, the plant kingdom, in short, all nature, even to cataclysms and the appearance and disappearance of continents. The mysterious operation of the forces and beings producing all this under the impulse of man's thoughts, is ever

a field to the investigation of which man is naturally attracted. How can he come consciously in touch with these mysterious realms, the great tailor shop where all his integuments, tissues, vestures and clothes are fashioned, and how can he see and superintend consciously the fashioning? The means of communication which obtain in those realms are unintelligible to him and therefore unknown to him and in his present state unknowable. But he may come consciously into touch at least, with them if he so desires. The only means man has for that purpose are symbols. A symbol is something that stands for something else and represents some idea not capable of portraiture. It is a channel through which thoughts flow easily. It is selected either because of historical association, or because it expresses a quality or an aspect of the idea or at least a reference to it, shares somewhat in the nature of the idea and in a measure corresponds to it, so that along it, as in a channel, thought may reach up towards the idea.

In daily life we use symbols frequently. Government and country are symbolized by the flag, one of the most potent of mundane symbols, as any one has felt who after a long while and in a strange country suddenly sees his flag floating from the masthead of a ship; or, as anyone knows who has followed his flag in war. Thus under circumstances there lies magic even in wordly symbols. The veil and fan as symbols of femininity; the oak for rugged strength; brass buttons for cheap authority held without dignity or true merit; the pen and the sword for brain-power and martial force; military and naval bars, eagles, stars, as symbols of rank if not of merit; then the symbolism of colors, such as white for purity, black for mourning, blue for faith, and red for anarchy; and of flowers, like the violet for modesty, the rose for love, the lily for purity, are in frequent use in art, in literature and even in commonest speech, like hard as steel, true as gold, sweet as honey, to call in thoughts which are bound up in the symbol. In fact all language in so far as it uses metaphors seeks the same effect.

In all this is seen the tendency of the imagination to play as soon as there is a chance and the tendency of the mind to relate things to other similar things, so as to live in and be conscious of more than a single thought. The priesthood recognizing the power of symbols has ever been anxious to work with symbols upon the minds of the adherents of their particular creed. Hence we have as a dominant feature of every creed a

particular symbolism, which claims universal symbols as its own. Comparative religion and archaeology have of late thrown a flood of light on the wide diffusion of religious symbols, expressing or referring to similar ideas, whether they be pyramids in Egypt or Mexico, whether the symbol is called swastika, gam-madion or fylfot or by some other name, by American Indians. The mundane egg and the serpent of eternity, the lotus, the solar and the lunar barks, the dragons of wisdom, the lingam and yoni, they all are symbols of religious truths and continue to represent the idea, even though the world has ceased to find them symbolical of it and sees in them empty forms, and they have become mockeries.

The highest symbol is a religious symbol which is in itself symbolic philosophy; of such nature are geometrical symbols, all made up of the three elements: point, line and circle. Through no means can verities of the over-worlds be shown to us, whose perception comes through the senses, more directly than by geometrical symbols, or, as the Professor has it, the highest of all symbols are religious symbols, and through them the godlike manifests itself to sense.

“ ‘All visible things are emblems; what thou seest is not there on its own account; strictly taken, is not there at all: Matter exists only spiritually, and to represent some Idea, and *body* it forth. Hence Clothes, as despicable as we think them, are so unspeakably significant. Clothes, from the King’s mantle downwards, are emblematic, not of want only, but of a manifold cunning Victory over Want. On the other hand, all Emblematic things are properly Clothes, thought-woven or hand-woven: must not the Imagination weave Garments, visible Bodies, wherein the else invisible creations and inspirations of our Reason are, like Spirits, revealed, and first become all-powerful; the rather if, as we often see, the Hand too aid her, and (by wool Clothes or otherwise) reveal such even to the outward eye?’ ”

“ ‘In a Symbol, there is concealment and yet revelation: here therefore, by Silence and by Speech acting together, comes a double significance. And if both the Speech be itself high, and the Silence fit and noble, how expressive will their union be! Thus in many a painted

Device, or simple Seal-emblem, the commonest Truth stands out to us proclaimed with quite new emphasis.' "

" 'For it is here that Fantasy with her mystic wonderland plays into the small prose domain of Sense, and becomes incorporated therewith. In the Symbol proper, what we can call a Symbol, there is ever, more or less distinctly and directly some embodiment and revelation of the Infinite; the Infinite is made to blend itself with the Finite, to stand visible, and as it were, attainable there. By Symbols, accordingly, is man guided and commanded, made happy, made wretched. He everywhere finds himself encompassed with Symbols, recognized as such or not recognized: the Universe is but one vast symbol of God; nay if thou wilt have it, what is man himself but a Symbol of God; is not all that he does symbolical?' "

" 'Neither say that thou hast now no Symbol of the Godlike. Is not God's Universe a Symbol of the Godlike; is not Immensity a Temple; is not Man's History, and Men's History a perpetual Evangel? Listen, and for organ-music thou wilt ever, as of old, hear the Morning Stars sing together.' "

" 'Highest of all Symbols are those wherein the Artist or Poet has risen into Prophet, and all men can recognize a present God, and worship the same: I mean religious Symbols.' "

" 'Let but the Godlike manifest itself to Sense; let but Eternity look, more or less visibly, through the Time-Figure (*Zeitbild*)! Then is it fit that men unite there; and worship together before such Symbol; and so from day to day, and from age to age, superadd to it new divineness.' "

" 'Know that there is in man a quite indestructible Reverence for whatsoever holds of Heaven, or even plausibly counterfeits such holding.' "

*To be concluded.*



## THE HEBREW LETTERS.

BY I. KRUGMAN.

**T**HERE is a kabbalistic tradition which says that God created the universe with the twenty-two letters of the Hebrew alphabet. The tradition seems mysterious to those not familiar with the teaching called Kabbalah. To understand this tradition, it is necessary for one to know what a kabbalist means by letters when he refers to them as the means of creating.

In Kabbalah, letters are symbols, vehicles or garments in which the spirit dresses itself. When connected in various combinations with each other, these letters form language, through which thought is expressed. Kabbalists claim that in their essence these letters are the very roots of existence.

These twenty-two letters, symbols, vehicles, called by different names, are the manifestations of spirit in mind; so that the particular forms of these symbols are to teach us the plan of the mind.

Speech does not seem to depend on symbols, yet in order to realize speech we are compelled to use a symbol. The power of human speech is analogous to the divine logos, for both create. In studying human speech, we are by analogy able to comprehend what is termed the divine logos.

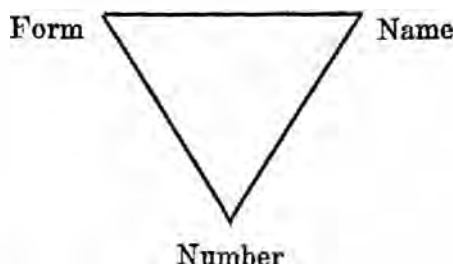
The process of thinking is in words; we cannot think consciously without words. An idea conceived in the mind is a symbol; when the idea is to be expressed it forms a mystical combination which produces words. In their mystical combination, the twenty-two letters in the different alphabets disclose the root of universal speech.

Speech is a power which may be used for good or for evil. When speech is brought into harmony with the higher logos it becomes a ladder, a means to reach the divine within us, hence the reason for prayer. Not the prayers which result from fanciful emotions, but prayer in the sense of an aspiration to consciously blend the lower with the higher Self; to infuse every particle of our body with the divine substance.

The visible universe is the outcome of an alphabet. The alphabet forms a symbolic language through which the spirit is

discerned. Every Hebrew letter in its particular design, points to a particular spiritual entity in the divine sephiroth. The design of these letters is not due to mere accident, so-called; it is the revelation of the spirit in mind. When these symbols are rightly understood in their relation to all planes of existence, through them we will comprehend higher truths in the mind.

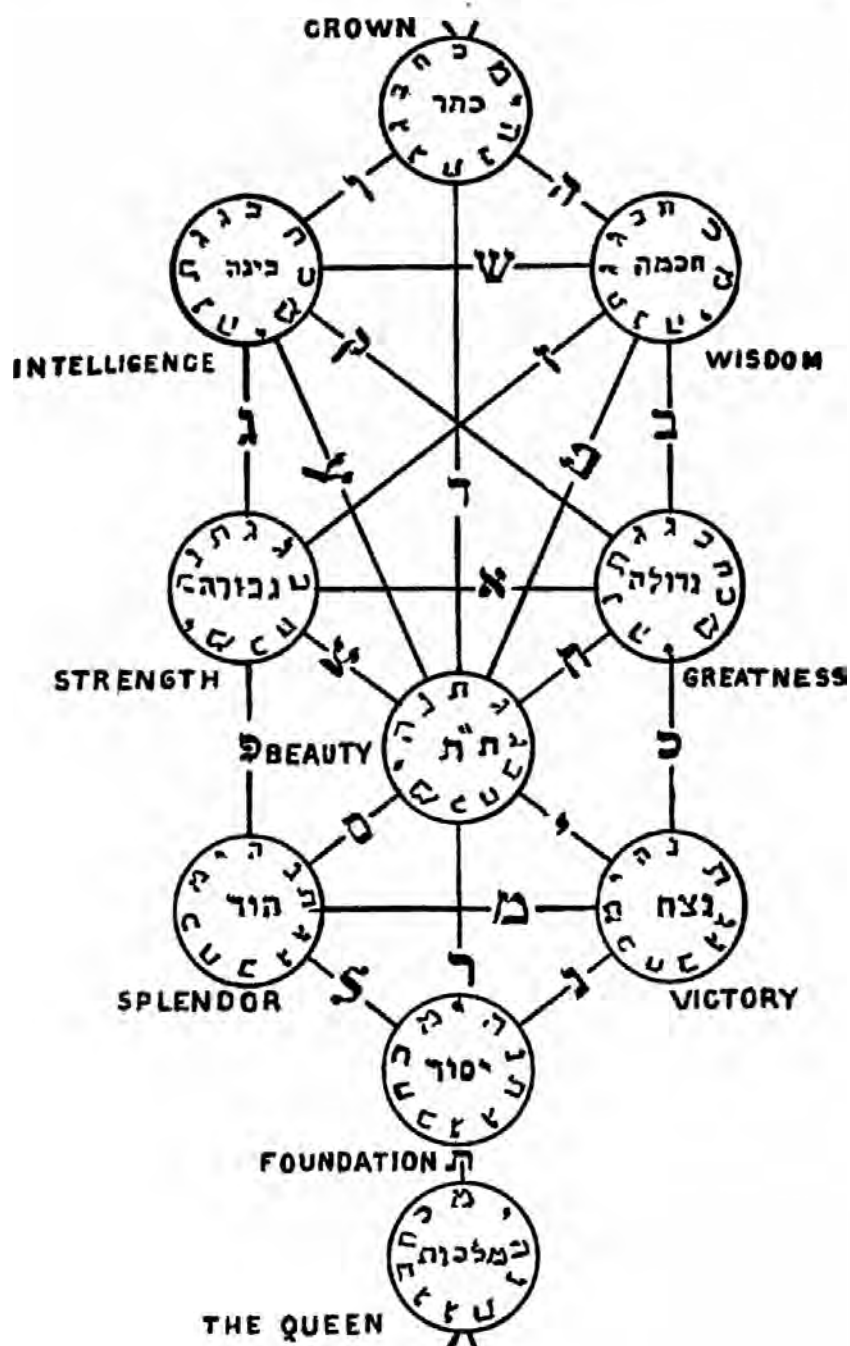
In the book "Yetzira," the threefold division of the universe is Sepher, Sephar and Siphur, the higher triad, which is one. In mind this is conceived as three, the form, name and number, which is the revealed triad.



One cannot be conceived without the other, and each one reveals the other two. When a branch is removed from its tree it dies; it is so with speech when removed from its root. Speech should be the means by which truth is conceived and expressed, for then only does it become the builder and distributor of true knowledge which is to enlighten the world; but when this wonderful power is used to express the animal nature of men it brings darkness, suffering and destruction.

To possess speech is to transcend the animal, to consciously use the animal in blending the lower with the higher self, then the goal of this cycle will be reached.

There is no realization without speech. Speech is the circle that encompasses all, it is the first gate of the divine sephiroth, malchuth. When speech is controlled it becomes the means of introspection and is the beginning of the road to self realization and perfection. When one realizes the importance of speech in its different manifestations, and how through twenty-two symbols we are able to comprehend speech with our mind, the mysterious tradition of the kabbalists, that "with twenty-two let-



ters God created the universe," will not appear so strange, for it will then be seen that these letters are the formless, spiritual builders, and that the twenty-two symbols are the vehicles by and through which the builders are conceived. When one knows the root of speech, he knows the cause of every manifested thing in the universe and in men.

The accompanying kabbalistic diagram shows spiritual man and the corresponding vehicles of his action on each plane. Ten centers are the main springs of life; through twenty-two channels light travels like blood in the arteries of the body. Through these channels the centers act and react upon each other; the letters are symbols of the results of the action and reaction of the centers upon each other, which goes on continually.

This is a difficult study, but so is the mystery called man.

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"Rabbi Simeon said. 'All my days I have grown up amongst the wise, and I have found nought of better service than silence; not learning but doing is the chief thing; and whoso is profuse of words causes sin.' "

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Tauler, it is added, "was a man who, imbued with genuine Devoutness, as it springs from the depths of a soul strengthened in self-contemplation, and, free and all-powerful, rules over Life and Effort,—attempted to train and win the people for a duty which has hitherto been considered as that of the learned class alone: to raise the Lay-world into moral study of Religion for themselves, that so, enfranchised from the bonds of unreflecting custom, they might regulate Creed and Conduct by strength self-acquired. He taught men to look within; by spiritual contemplation to feel the secret of their higher Destiny; to seek in their own souls what from without is never, or too scantily afforded; self-believing, to create what, by the dead letter of foreign Tradition, can never be brought forth."

—Carlyle, *Early German Literature*.

## THE SCIENCE OF UNIVERSAL HARMONY

The Correspondence between the Human Soul, Numbers, Geometry, Music, Color, Astronomy, Chemistry and the Human Body, and their Practical Application to Modern Problems.

### X.

By KNUT M. PAULI.

*Continued from page 382.*

#### THE HIERARCHY OF THE [28].

THIS cosmic Order represents *The Foundation*. Its numerical name, 28, is derived from an addition of the seven first whole numbers, and as such it expresses the process which takes place in creating the seven planes of substance. Its governing note is F, and from this analogy we may judge of its true nature in the universal household. F was the foundation note of the musical system and its fundamental key-group; it was one of the turning points of the dual force, refining and condensing, which oscillates between the two poles, B and F. It is not possible to consider the Order of the [28] without referring to its complement, the Order of the [3]; we can not analyze the note F in music without taking into consideration its complementary note B. The fundamental or D key-group was created by a successive multiplication of the relative vibration number of the note F, and a successive division of the relative vibration number of the note B. In this process F was an expression of materiality, inertia, weight, and B of its opposite spirituality, elasticity, refinement. In creating the complementary or G' key-group, the reverse action takes place; we divide successively the number of F and multiply the number of B until the two meet in G' so near each other that the twofoldness of the central note G' practically gives one single sound, in the same manner that the two D's blend into one. We will prove in a future chapter this interesting fact; it involves a somewhat lengthy operation and would take us too far from the subject to deal with it at present. In this later process F plays the part



of refining and B of condensing. The highest spirit is often hidden in the coarsest matter, and the lowest is reflected in the highest.

We find in *crystallization* a beautiful and expressive illustration of this law. It is in the lowest or the mineral kingdom where we find the perfection and exactness of divine intelligence contained in the regular geometrical forms, silent witnesses of the depth of the creative power in the universe. A jewel of great brilliance gives us the best example of the combined power of the Orders of the [28] and the [3], the material *foundation* illumined by the immortal *flame*. The high properties contained in the jewels seem to have been lost to modern science, and the revival of this knowledge is hardly possible without an acknowledgement of the existence of the world of soul and spirit. The geometrical process of building is one of the attributes of the Order of the [3] and is not possible without the proper material of the [28]. The fact of the beginning of a solution to crystallize is accompanied by *regularity* in creation, the work of "the flame" into the world of matter, the creation of *form*.

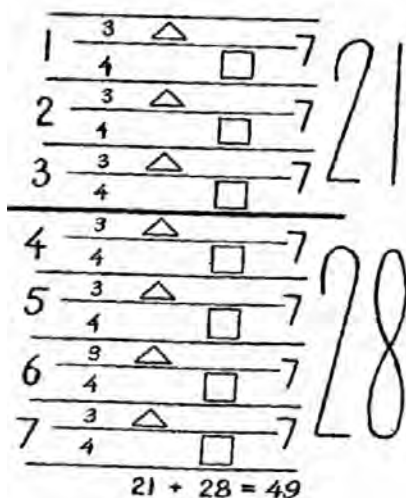


Figure 75.

*Division of the seven planes.*

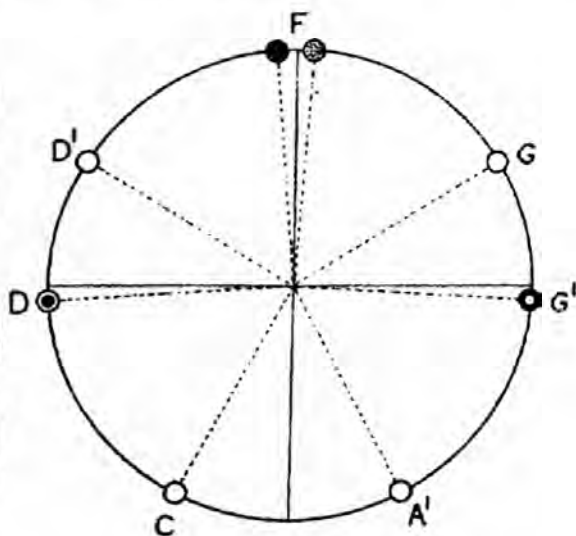


Figure 76.

*The natural F key-group.*

Now the four lower planes of substance where form is pre-dominant gives us, in considering the seven sub-planes, just the

number 28. Figure 75 shows us the division of the seven planes into seven times seven, or forty-nine sub-planes. Whether we regard 28 as 4 times 7, or 7 times 4, or the sum of the seven first digits, the very nature of the Order of the [28] is manifested. If each of the seven planes is divided into a triad and a quaternary, we get the 49 divided into the 21 and the 28. The three septenaries of the three higher planes of The Word, or the seven triads of all the planes form the number 21; and the four septenaries of the four lower planes of The Form, or the seven quaternaries of all the planes form the number 28. This division is characteristic of the respective Orders of the [21] and the [28]. The 21 is the sum of the six first digits, six being itself the sum of planes 1, 2 and 3, and the 28 is the sum of all the seven planes. The full meaning will be clear with a knowledge of the Order of the [21]. For the present let us occupy ourselves with the four lower planes of form. Here the sacrifice of the personality takes place and immortality and the three higher planes is attained; the essence of these three planes, or the [21], is the number 3, the Order of The Flame, which enters the four lower planes and guides the aspiring candidate from materiality to the triple world of spirit.

We will notice that the English word "number" conveys several meanings which in other languages are expressed by individual words. It may answer the question: "which one in the order" or "how many" or several other questions. It is hoped that the reader will remember this when the word number is mentioned. Later on it may be possible to find significant words for the different shades of meaning.

The governing note of each of the twelve hierarchies or each of the twelve key-groups is double, or rather triple, in a similar way as D is in the fundamental hierarchy or key-group. The pivot of each hierarchy is a triad, and which fact gives birth to the 36 forces of the zodiac. If a note is one of the 6 branch notes in any key-group, it is single; if at the head of the key-group, it is double or triple. When dealing with the complete chromatic scale this will be shown mathematically. Figure 76 is an illustration of the natural F key-group formed in a similar way to the natural D key-group. The note F is double here, as it is the governing note. The other six notes are then C, D, D', G, G' and A'. The natural scale is adjusted to the tempered scale of Figure 77 to the zodiacal plan.

Each force in nature has a certain range of adjustment



within which its power is changed very slightly; this fact makes it possible for any force to act with a certain amount of freedom. The universe and its constituent parts are not divided by the sharpness of a razor's edge; an allowance is made for one side or the other when it comes to the practical working of a law. Without this important consideration no practical result, even in the highest initiation, could be achieved. In returning to our Figure 77 it will be noticed that in the F key-group there are five white or manifested notes, five black or unmanifested notes, and two which partake of both, but in opposite ways indicated by the black or white center. In previous figures, 71 and 72, the whiteness or blackness of the notes was constant for all diagrams, thereby referring to one and the same instrument where the color of the keys can not be changed, but we must know that the change of key-group also changes the color signs of manifestation of the new group. In the Figure 77 the three sharps, D', G' and A', are in manifestation. The note F represents a sun of the Order of the [28], or the green ray, whose planets are evolved according to the scale formed by the notes C, D, D', F, G, G' and A'.

In the D key-group, our own solar system, the note F was one of the two creating notes and indicated the planet Saturn. As such it was single in regard to D. If, however, the sub-spheres of the planet Saturn are considered without regard to the sun Sol, the note F is the governing note, and the problem should be solved with the diagram of Figure 77. The sun of the Order of the [28] belongs to another solar system, but that sun influences the planet Saturn and our Earth by the peculiar relation of these two planets, which represent the two creative forces F and B within our solar system. The sun of the [28] is the "complementary sun" to the Pleiadic sun, round which our solar system is revolving. Among the myriads of suns are myriads belonging to the same ray or hierarchy, but all do not influence us. Those which are to be taken into consideration for the soul initiation of the average person may be easily counted.

If counted as a central one, each order has two other Orders situated in such a way as to form an equilateral triangle in the zodiac. If the [28] is regarded as central, in its own solar system, for instance, the two hierarchies [10] and [15] will form with the [28] a "triangle of the flame," see Figure 78. These three central Orders in regard to the [28] play an analogical part to the three Orders, [6], [36] and [21], in our solar system,



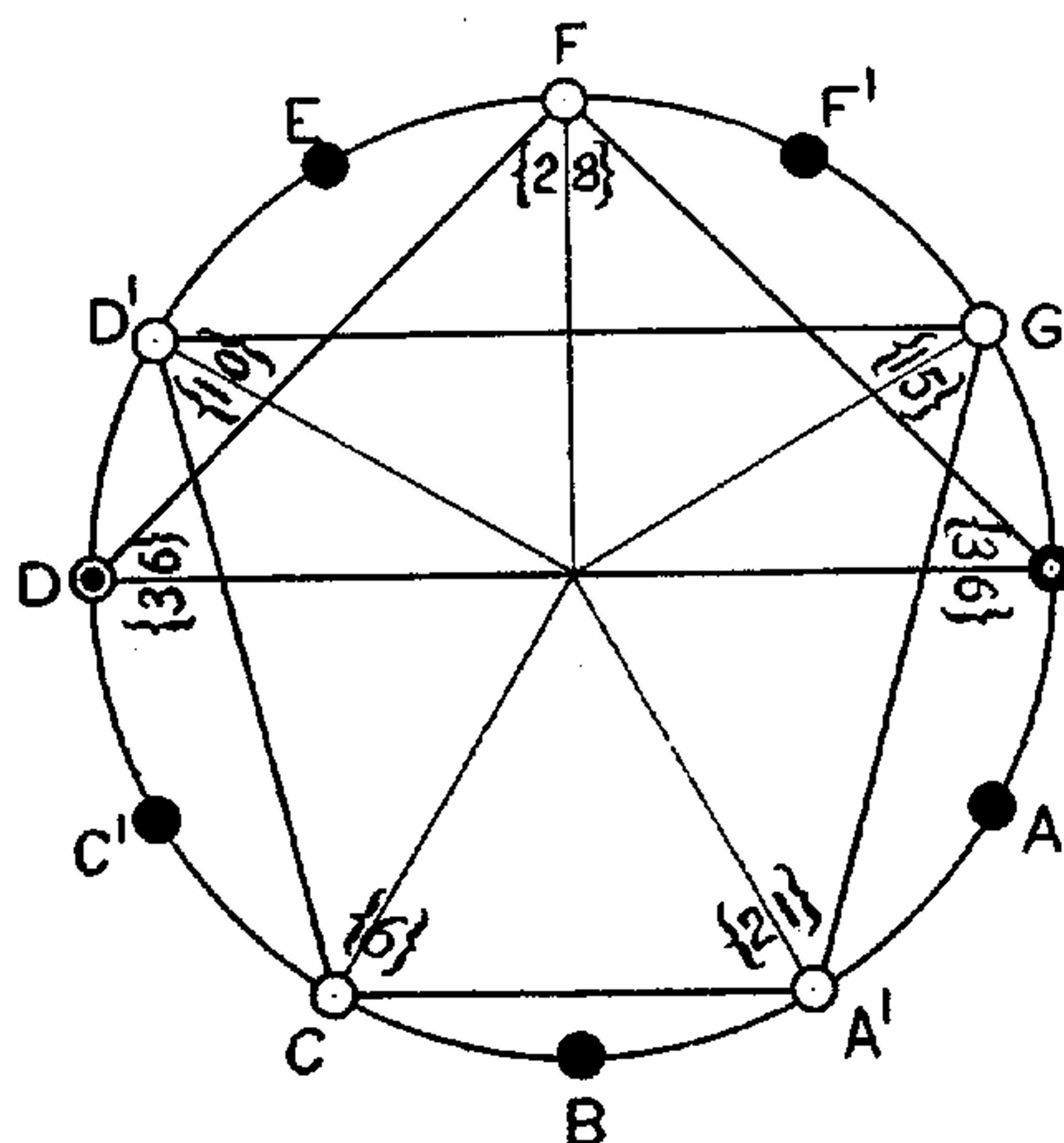


Figure 77.  
*The tempered F key-group.*

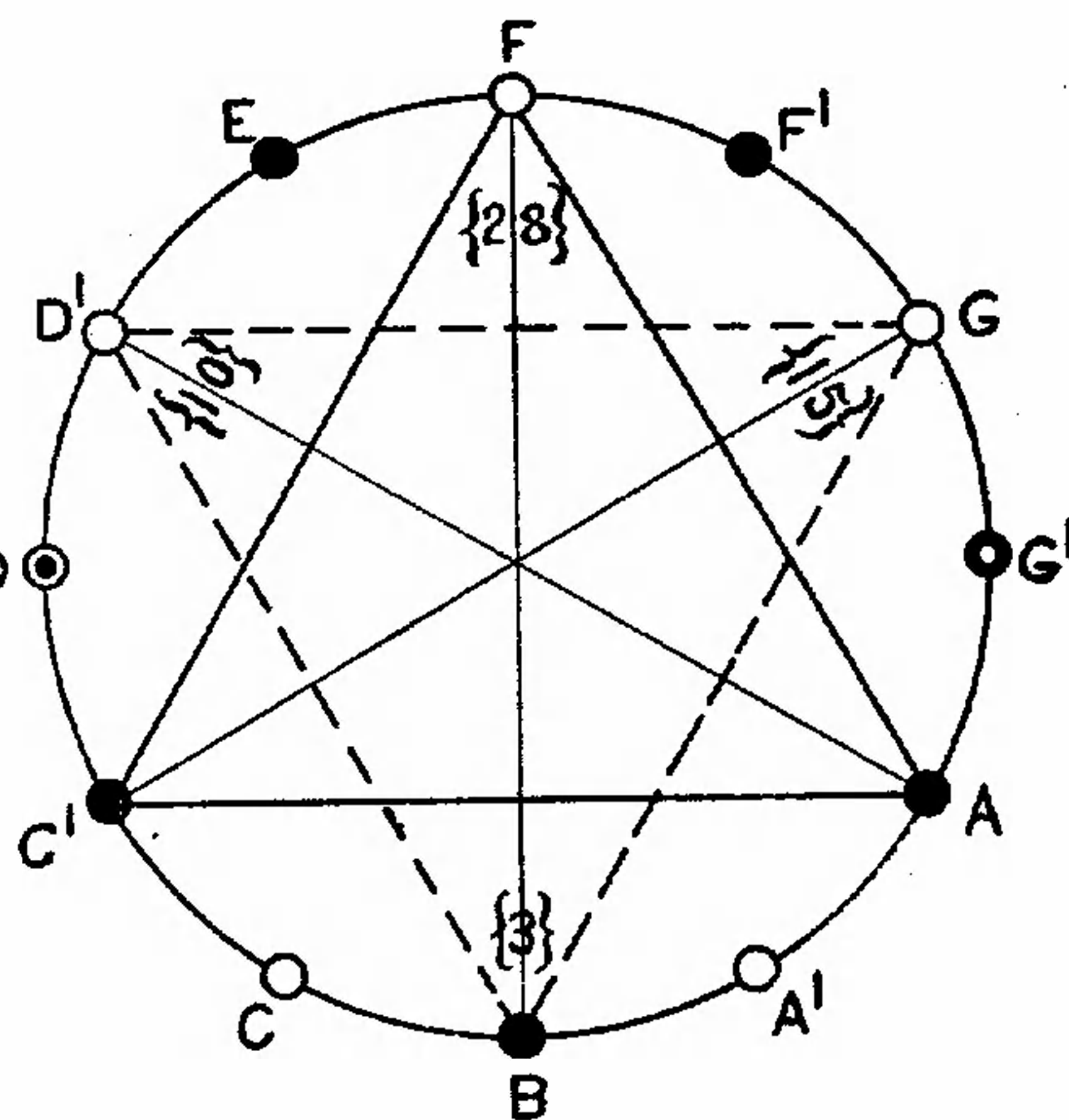


Figure 78.  
*The three central hierarchies in regard to the [28].*

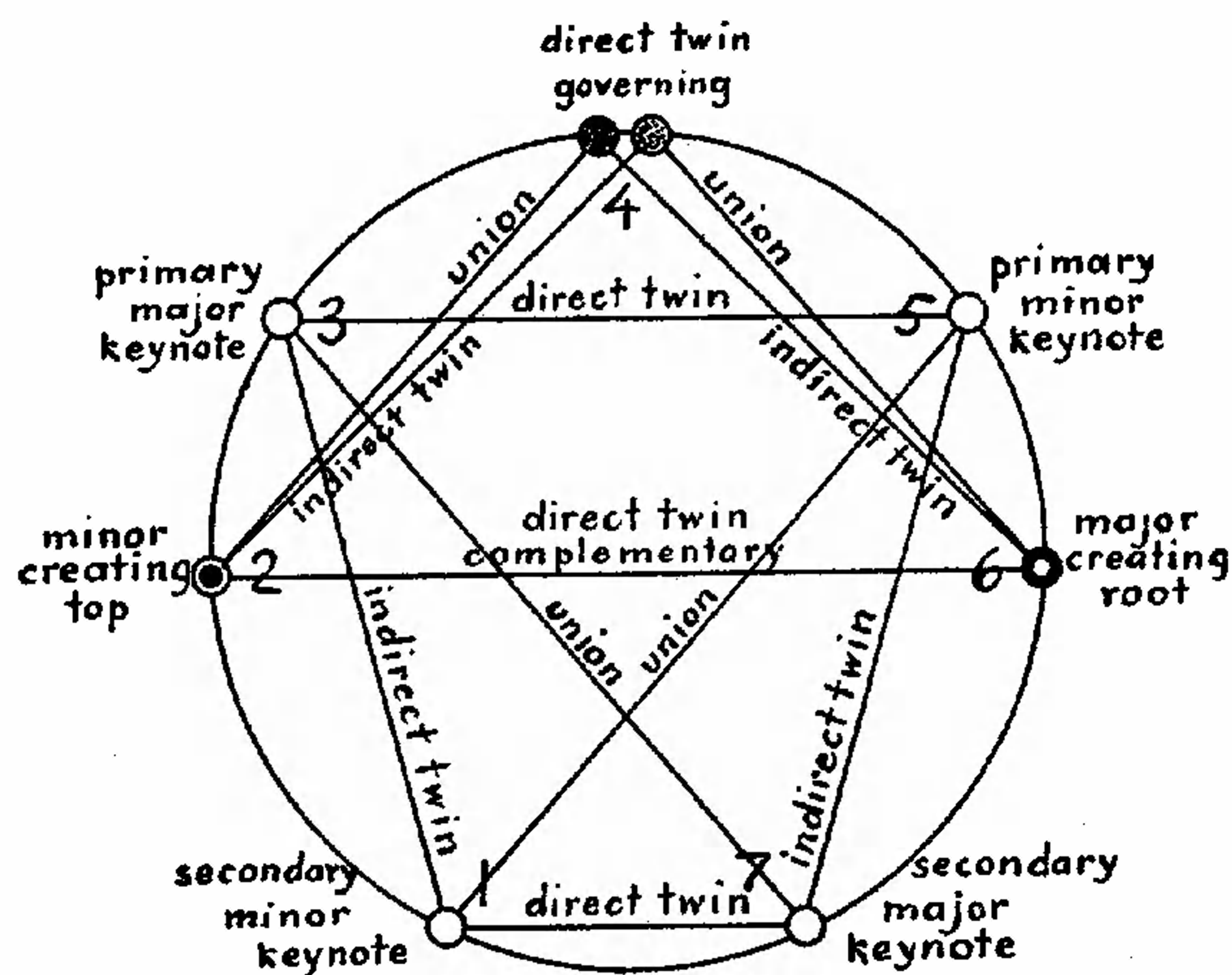


Figure 79.  
*General diagram of a key-group.*

see Figure 68. Each solar system has a great Master, who is represented by a planetary spirit in the corresponding planet within our solar system. The Christ of the [28] is represented by the governing spirit of the planet Saturn. The force from that planet is generally considered by students of astrology as evil, but evil and good are relative ideas, and it is for us to change the effect from evil to good. The force used in breaking down an obstacle is considered bad by those who desire to keep the obstacle intact, but the same force is said to be good by those who benefit by removing the obstacle. Every force which reaches us from any planet or sun in the universe is good if it contributes to or helps us on the upward path, whether this operation is or is not painful to us, and it is bad if it holds us down in the scale of evolution; but the cause which produces the effect is within us and it is wrong to attribute our own failures to any evil planetary force, such as that of Saturn.

Within the Order of the [28] or the Saturn kingdom, benevolent forces are active and close to us, and if we will allow them they will work on and for us. The more we free ourselves from the lower forces of Saturn which tend to drag us down if we do not resist, the more we come under the benefic influence of the higher forces from the same hierarchy. Some of these forces are connected with the emerald and its properties. Others are connected with stability in the ordinary affairs of life which are the *foundation* of the present society. The forces from this Order give stability and fundament for any building, be it the stone for a house or the steadfastness of the true and tried initiate. Without the force of the [28], the poor candidate of the Temple would be utterly helpless; he would be swept away by the first storm, even though he were highly gifted, full of love, and willing to sacrifice himself.

The green color of the vegetable kingdom is created by the action of the force of the [28], which is complementary to our earth, and as such enters into the evolution of the earth. It is said that "nature sounds F" whether in the rustle of the leaves or the beating of the waves against the shore; this fact must be due to the interchangeable action between B and F, or the governing notes of Earth and Saturn.

The position of these two planets, Earth and Saturn, in our solar system, verifies the law of harmonic action as set forth in the previous pages. Starting from the sun outward we have the planets as follows:



## TABLE XXXII.

*Position of Planets in our Solar System.*

Sun. Mercury. Venus. Earth. Mars. Jupiter. Saturn. Etc.

☉	♿	♀	♁	♂	♃	♄
D	E	A	B	C	G	F

Outside the sun the planets are grouped according to the law of fifths, given in Table XXIII, repeated here in another form:

## TABLE XXXIII.

*Law of Fifths.*

Top.			Center.			Root.
B	E	A	D	G	C	F

The sun is the center and one group of planets, B, E and A, represent the minor branch of the sevenfold tree, see Figure 21; the other group is F, C and G, or the major branch of the same tree. In enumerating the planets from the sun outward we must start with the center D, then we take the minor center E, then A, and so on. We must always take into consideration that the projection of forces from space to surface geometry necessitates a difference in their place, but this difference is merely apparent and depends on our inability to look at a thing from a purely cosmic point of view. We see the leading thought and if there is a difference of details it depends on the angle in which and on the purpose for which the projection has taken place. In projecting the truth of the D key-group in the shape of planets, the order must be as above; were the same truth to be projected for another purpose, for instance, in chemistry or in the human body, the projected image would appear different, but the leading idea would be the same.

There is an interchangeable action between E and A, Mercury and Venus, in the minor group, and between C and G, Mars and Jupiter, in the major group. In each group one represents the musical fifth of the other, transformed to the proper octave, or the triple vibratory number, E 30 and A 10, G 36 and C' 12. These four planets represent the four key-notes in the sevenfold group, E and A being the minor key-notes, C and G the major key-notes. The attraction of E to A and of C to G depends on

their qualities of being neither direct nor indirect twin notes to their comrade; they take the neutral way. This is illustrated in Figure 79. Each one of the four stands in a peculiar relation to the three others. For instance, E is direct twin note to C, indirect twin note to G, and what may be termed *union note* to A. The two union notes correspond to the two union Orders, [21] E and [10] A, or [6] C and [15] G, and two such Orders appear in the Temple initiation together.

The two Orders [3] B and [28] F represent all three qualities of notes if their mutual center [36] is added. Between these three Orders there is direct twin, indirect twin and union quality, in a higher sense; this gives to the three governing Orders a natural power, which can not be disputed. This only in our solar system; in other systems the individual upper triad plays the same part. When the immortal soul is freed from the bonds of one solar system, it comes under other laws, always analogous to those mentioned, but varying infinitely in appearance. The influence of the three qualities between notes in the same key-group may be summed up as follows:

1. Direct twin notes multiplied give the same number, 720 or its octave.

2. Indirect twin notes divided give the same number, 6/5 or its octave.

3. Union notes are related like the number 3 or a power of 3.

4. Twin notes stand in opposite branches of the tree, union notes in the same branch.

The quality of union notes, so important for our present subject, is different, according to the place of the two notes in the lower quarternary, or in the higher triad.

#### TABLE XXXIV.

##### *Union Notes.*

In the lower quarternary  $G\ 36 : C\ 12 = 3$ , major branch.

$E\ 30 : A\ 10 = 3$ , minor branch.

In the higher triad  $D\ 27 : F\ 1 = 27$ , major branch.

$B\ 720 : D\ 26 = 27$ , minor branch.

This relation is in accordance with the law of fifth or triple vibratory power. In the first group the relation is like 3 simple or to the first power, in the second group like 3 triple or to the third power, 3 times 3 times 3 which is 27. When speaking about union notes this difference in the triplicity must be recognized.

*To be continued.*



## THE SEPHER HA-ZOHAR—THE BOOK OF LIGHT.

Containing the doctrines of Kabbalah, together with the discourses and teachings of its author, the great Kabbalist, Rabbi Simeon ben Jochai, and now for the first time wholly translated into English, with notes, references and expository remarks.

BY NURHO DE MANHAR.

FURTHER KABBALISTIC EXPOSITIONS OF THE SIX DAYS OF CREATION.

*Continued from Vol. 8, page 381.*

**S**AID Rabbi Abba: “‘Nephesh hahaya’ (living soul) truly denote the souls of Israel. They are the children of the Holy One and holy in his sight, but the souls of the heathen and idolatrous nations whence come they?”

Said Rabbi Eleazar: “They emanate from the left side of the sephirotic tree of life, which is the side of impurity, and therefore they defile all that come into contact with them. It is written, ‘Let the earth bring forth the living creature after his kind, and creeping thing and beast of the earth after his kind’ (Gen. 1-24). Wherefore does the word ‘lemina’ (after his kind) occur twice? It is to confirm what has just been stated, that the souls of Israel are pure and holy, but the souls of the heathen being impure and unholy are symbolized by the creeping thing and beast of the earth, and therefore, like the foresaken in circumcision, are cut off. It is written also, ‘Let us make man in our image and after our likeness,’ indicating that in man exist forces and powers coming in all directions from on high, which by ‘hochma’ (wisdom) will finally attain their culmination within him. The words ‘Let us make man’ include and contain the mystery of the male and female principles, of which every act and function is effected by supreme wisdom. ‘In our image and after our likeness,’ denote the dignity of man, as he alone amongst the animal creation is a complete unit in himself and is thus able to rule over all creatures below him. ‘And God saw everything that he had made and it was very good.’ Here scripture supplies, what was not said of the second day, the term ‘good’ not being affirmed of it, because on the second day death was created. If it be asked, was it necessary that God should

see everything he made before pronouncing it to be good? The answer is that God being omniscient knows all things and to him the past and the future are as the present; the past with its countless generations of men and the future enfolding everything that shall be in the course of ages to come, and this is the meaning involved in the above words, for everything created and made by God cannot but be good. The scripture adds, 'And it was evening and it was morning the sixth day.' Why is it that the definite article is joined to this day and not to the others? Because when the creation of the world was completed and finished, the union of male and female principles was established, through the letter H and therefore it is said, 'The heaven and the earth were finished' (Gen. 2-1), having become harmonious to each other."

Said Rabbi Eleazar: "It is written, 'How great is thy goodness which thou hast laid up for them that fear Thee' (Ps. 31-19). Remark, that the Holy One created and placed man in the world, so that by an upright life and service he might attain to and enjoy the heavenly light that has been laid up for righteous souls, of which it is said from the beginning of the world, 'men have not heard, nor heard by the ear, neither hath the eye seen Oh God! what thou hast prepared for them that trust in Thee' (Is. 64-3). How can we attain unto this heavenly light of the higher life? Only by the study and the knowledge of the secret doctrine, for he only who meditates therein, conforming and fashioning his life to its teachings, attains unto it and becomes regarded as though he had created a world or a new life, as it was by the secret doctrine creation originated and by it still subsists, as it is written, 'The Lord by wisdom (hochma) hath founded the earth and established the heavens by understanding (binah) (Prov. III-19); and further it is said, 'I was with him as one brought up with him and I was daily his delight, rejoicing always before him' (Prov. 8-30). These words signify that whoever makes the study of the secret doctrine his delight contributes to the welfare and subsistence of the world, for the spirit by which the Holy One created and still sustains the universe is the same that operates in the hearts and minds of all true students of the higher life, as also of young learners. 'How great is Thy goodness' refers to the special good or blessing the Holy One has reserved for them that fear Him, and scripture adds, 'Which Thou hast wrought for them that trust in Thee be-



fore children of men.' What is the meaning of the words 'Which Thou hast wrought?' They refer to the work of creation."

Said Rabbi Abba: "They refer also to the Garden of Eden, the Holy One planted on earth after the pattern of the celestial paradise, for the just to dwell therein, and therefore it is written, 'Which Thou hast wrought for them.' There are, therefore, two paradises, one heavenly, the other earthly."

Said Rabbi Simeon: "The scripture certainly speaks of a celestial paradise, and with reference to the words 'before the children or sons of men,' they mean that those who delighted in the worship and service of their Lord will dwell therein. The words, 'The heavens and the earth' denote the written and unwritten or traditional law. 'And all their host' refer to the expositions and commentaries on them, amounting in number to seventy. The words, 'were finished' designate the union of these, the one being complementary to the other. Whilst, 'with all their hosts or constellations' refer to the divers interpretations of these laws, as also to things lawful and non-permissible. 'And on the seventh day God ended his work which he had made,' these words signify the traditional law, which is the foundation of the world. 'The work which he has made'; it is not said, 'all his work,' because the written law which emanated through *hochma* (wisdom) was not included in it. Therefore is the term 'seventh day' repeated three times, (1) 'And on the seventh day God finished,' (2) 'and God rested on the seventh day,' (3) 'and God blessed the seventh day.' The first has reference to the traditional law, containing the mysteries of creation, the second, the foundation of the world. In the book of Rab Yeba, the aged and venerable, this also refers to the Jubilee and is therefore followed by the words 'from all his works,' for from the second day everything was produced and brought forth. The third expression relates to the high priest who blesses all the world and has the preeminence in all things, as we learn from tradition that in all offerings the high priest receives the principal part."

Said Rabbi Jose, the aged: "The two words, 'seventh day,' denotes the basis of the world and the middle column of the *sephirotic* tree of life, whilst the words, 'and sanctified' show the place of the temple; as it is written, 'and shew me it and his habitation' (2 Sam. 15-25). Therein reside and abide all the saints above, and thence comes the sweet delicious bread which is



the delight of the congregation of Israel, as it is written, 'Out of Asher, his bread shall be fat and be the delight of kings' (Gen. 49-20), signifying that from Asher shall come forth the covenant of peace and the bread of the poor shall become 'lechem panneg' what kings (viz., the congregation of Israel) delight in as a dainty. It is from this abode on high come all joys and delights and everything regarded as Holy and sacred in the world, there 'He hallowed it' (vayikadesh otho), oth here meaning the covenant; 'because in it He rested, 'therefore, on the seventh day, every creature above and below rests also, 'from all his work Asher bra Alhim lausoth, which Alhim created and made.' We know that the injunction 'remember ye' leads to obedience, that the creative work may become perfected, and the meaning of these words is that God created the good law that through study of and obedience to it, man might attain to perfection."

Said Rabbi Simeon: "It is written, 'Who keepeth covenant and mercy with them that love Him and keep His commandments, to a thousand generations' (Deuter 7-9). The words, 'who keepeth' refer to the congregation of Israel, while 'covenant' designated the foundation of the world, but 'mercy' here means Abraham. Thus all the works of God were wrought to be a benefit and blessing to every one of his creatures, above and below, to all souls, together with elementals and demons. If it be said these latter are no blessing to the world, our answer is that every created thing or creature hath its proper use, and this is so with elementals and demons, for they act as the executors of karmic law on criminals and wrong doers and transgressors.

*(To be continued.)*

Of our Thinking, we might say, it is but the mere upper surface that we shape into articulate Thoughts;—underneath the region of argument and conscious discourse, lies the region of meditation; here, in its quiet mysterious depths, dwells what vital force is in us; here, if aught is to be created, and not merely manufactured and communicated, must the work go on.

Manufacture is intelligible, but trivial; Creation is great, and cannot be understood. Thus if the Debater and Demonstrator, whom we may rank as the lowest of true thinkers, knows what he has done, and how he did it, the Artist, whom we rank as the highest, knows not, must speak of Inspiration, and in one or the other dialect, call his work the gift of a divinity.

*Carlyle, Characteristics.*

## OSRU.

### A TALE OF MANY INCARNATIONS.

BY JUSTIN STEENS.

INCARNATION THE FORTY-THIRD OF THE SOUL OSRU, KNOWN TO  
MAN AS DRAVID OF THE GALLEYS.

*Continued from Vol. 8, page 227.*

Lo! Desire is potent. A Flood swiftly bearing you Thither,  
But, passing your Goal without pause, it will carry you—Whither?

COME hither, Caius! See this fellow here. By Bacchus, 'tis a pity he is not with the gladiators. Why doth thy Festus waste him on a galley? By all the gods, 'twould make my blood tingle to see him meet that black lion of Abyssinia that slew six at the last games! With a spike, say, or the short broadsword. He is from Gaul, is it not so? I have seen his like in Rome. But never—never—his equal. 'Tis thy trireme, this? Then have him out, and let us look at him. What! chained at the waist?"

"Yes, and for good reason! Thou sayest well, he is a marvel. But 'tis plain, O Marcus, thou hast not full measure of thy father's warrior blood, or thou wouldst not make lion-meat of such as he! He is the glory of my trireme. Because of him, and the stroke he sets, there is neither trireme nor bireme in all the fleets of Rome, can make shift to pass us. His muscles are ductile adamant, lightning for speed, and one with the everlasting hills for endurance. And yet he is an old man. Look at his hair, my Marcus. Fifty years he hath seen, at the least, and for thirty of these he hath been an ornament to the galleys. 'Tis without doubt he was peerless in his prime. But his strength waneth not methinks. Of a truth, to bend mightily at the oars doth exercise the whole body to increasing vigor."

"But why hast thou chained him with the chain I had thought was worn by the galleys but when in battle, lest they think to spring overboard and join the enemy, O Caius?"

"Because he hath a devil. Many devils. See him eye the

knife in thy belt! He hath a madness for liberty. Three men hath he killed, and yet, because he is such an oarsman as the galleys hold but once in an hundred years, his life hath been spared.

"Once he eyed the knife that Miletus the centurion wore, as he eyed yours but now. And then he sprang on him and seized it, and ran swiftly, and he had wounded three men to their death ere they secured him. I know not whither he thought to flee. 'Twas impossible that he escape. He hath, as I said to thee before, O Marcus, a madness for liberty that stirreth him to wild deeds. For what he did that day, he should have been given to the lions, and there were many who were urgent, even as thou to-day, that he should crown the next games with his mighty death-struggles. But Festus is a soldier before all else. He decreed that the life of Dravid should be spared, because of his usefulness to the State, but that he should wear the battle cestus from that hour. In truth, no man's life would be safe in my trireme, if he did not. He hath an ugly temper, and that madness for liberty which possesseth him at all times maketh him fearless of death. He would do, only Jupiter knows what, of violence, if he had such freedom to move as these others."

"Now by the great god Pan! What thou sayest exciteth me, Caius. I would give a thousand sesterces to see him fight."

"Thou were born a matter of twenty years too late, my Marcus. Dravid hath fought in the arena, and the sight was worth thy thousand sesterces and more. It happened in this wise. He himself got wind of the fierce desire of many to see him act the gladiator, and after a time he besought Festus without ceasing to suffer him to meet any beast they should choose in single combat, and to give him his liberty if he slew it. The youth of the city heard of his petition, and went wild, even as thou wouldst have done, O Marcus, for a sight of his prowess. So both Dravid and the young men who longed to wager their money on him, continually besought Festus with such importunity that he was fain to satisfy them all. So he devised a clever trick, whereby the games were graced by the feats of this wonderful Gaul, and yet the pride of the galleys was not taken from us. He granted the petition of Dravid. If he slew the beast single-handed he was to be free. But Festus cunningly stationed another where he could rush out and give, or feign to give, the final thrust. So that Dravid not having won single-

handed, Festus would be guiltless in sending him back to the galleys. Also, if Dravid was too hard pressed, the other gladiator was to come to his assistance. So, in any case, our mighty Gaul, our treasure, was to be saved to us."

"By Bacchus! I could weep, Caius, to think I was not here!"

"Thou wert not long done sucking pap, my Marcus. The games were not for such as thou wert then. And yet, I think we err in that the children are no longer brought so young to the Arena."

"Torment me not, Caius. Tell me quickly what befell this Dravid."

"Oh, a splendid beast of Bengal—'twas said, a man-eater that had slain his hundreds in his own jungles—was the choice of Festus. The people, when they heard it, went wild with joy, to think of the magnificent Dravid pitted against that more than magnificent beast who had already slain many since he was brought hither. But Festus had the Gaul well weaponed. He greatly desired that whether he should kill the tiger or not, he should come through without a scratch, and return that same day to the trireme."

"Hasten, Caius! Tell me of the struggle. Didst see it?"

"Thou art an unreasoning youth! How can I tell thee faster? Did I see it? Yea, that I did! It all fell as Festus had devised. Dravid and that Bengalese brute made the most glorious picture mine eye hath ever beheld in the arena. And he slew the beast, Marcus! He slew him without help. There was not a soul in the whole amphitheatre who did not know it was Dravid's thrust that finished him, and not the blow of the suborned gladiator, who rushed up just in time to stick his knife to the hilt into the brute before he fell.

"So Dravid came back to the galleys. The very spirit of the tiger seemed to have gone into him. He knew well enough that Festus had duped him, and he looked like a crouching lion, as he sat in a heap when the oars were silent, brooding over it. Then he suddenly made the same petition to Festus again—canst believe?"

"I groan to think he doth not make it again, this very hour!"

"Festus knew not what to think, but at the mere whisper of seeing Dravid again there was such enthusiasm among the citizens that he consented.

"This time they chose a lion, every whit the equal of that black beast thou didst so admire—and Dravid performed the impossible with him. 'Twas a goodly sight. I would thou hadst seen it, Marcus."

"Remind me not of my loss! But tell me more fully of the fight."

"Nay, I cannot. 'Tis twenty years since."

"As before, the man Festus had appointed rushed out and thrust his sword into the staggering beast. But what think you? Dravid turned on him, and made the man do battle for his life. Oh, then the people rose to him! For 'twas known to all what Festus had intended. Now by the beneficence of Jupiter, the gladiator who had been appointed to feign help to Dravid was of a noble build, and never has my blood so tingled in my veins as when they clenched. For Festus sent men quickly, who seized them from behind, and two men drawing back the arms of each of them, two others took the weapons from them. Which was marvellous clever of Festus, for he desired not to stop the fight, and yet he would not risk that Dravid should be wounded. So the two fought in the Gaulish manner, with naked hands. And Dravid strangled his man!"

"Ah, Jupiter!" sighed Marcus, softly.

"Then he turned, in a flash, to the people, and stretched out his hands; and all took his meaning. Oh, the tumult that rose! Some were for keeping him—I think they were secretly reckoning that if he returned to the galleys they might see him yet again—but most were for letting him go. My trireme all but lost its crowning star. But Festus stood firm. He sent men to lead him away without seeming violence, and caused to be circulated the report that Dravid was but kept to show his skill once more in the arena, and that quieted the people."

"But this time they reckoned without Dravid. He could never be persuaded to fight again. He sitteth ever as thou seest him now, with the look in his eyes of one who bideth his time. He looketh in vain. The liberty he craves will be his only from the hands of Death."

"By Pluto! Thus dost touch my pity concerning this Gaul, Caius. Festus should have freed him at the demand of the people."

"Festus is too good a soldier. Look at his massive arms!"

"Whence came he?"



"I know not. From some wild tribe where he was bred up in the freedom he dreameth of night and day. It may be, a chief's son. He was taken in battle."

"Bethink you, Caius! What memories of his youth of wild freedom must be his as he sitteth in his chains!"

"I have ere now conceived that the pent-up, savage longing in his heart for the mountains of his birth, doth breed the mighty strokes that are my joy. But come, thou shalt see for thyself. There is time, ere we seek the feast Glaucus spreads to-night in honor of thine illustrious father's son, to take thee to yon head-land and return. Thou shalt see the swiftest oars that Rome possesseth, My Marcus. Sit here, where thou canst mark the muscles of his mighty back."

*(To be continued.)*

It is perhaps unnecessary to add, that Mr. Taylor's whole Philosophy is sensual; that is, he recognizes nothing that cannot be weighed, measured, and, with one or the other organ, eaten and digested. Logic is his only lamp of life; where this fails, the region of Creation terminates. For him there is no Invisible, Incomprehensible; whosoever, under any name, believes in an Invisible, he treats, with leniency and the loftiest tolerance, as a mystic and lunatic; and if the unhappy crack-brain has any handicraft, literary or other, allows him to go at large, and work at it. Withal he is a great-hearted, strong-minded, and, in many points, interesting man. There is a majestic composure in the attitude he has assumed; massive, immovable, uncomplaining, he sits in a world of Delirium; and for his Future looks with sure faith,—only in the direction of the past.

—Carlyle, *Historic Survey of German Poetry*.

## OUR MAGAZINE SHELF.

NOTICE.—Books, coming under the subjects to which this Magazine is devoted, will be received, and, as space permits, impartially reviewed irrespective of author or publisher.

The duty of the reviewer is to present to our readers a true and unbiased account of his charge. There is no deviation from this principle.—Ed.

THE INWARD LIGHT, by H. Fielding Hall. The Macmillan Co., New York, 1908. Svo. Cloth, 228 pages.

The underlying idea of this excellent book is, that there is an Inward Light or an Inner Light in every man, which is a ray of The Light—the Light of the Logos the learned Braham Subbha Rao called it—a first or one of the first and eternal emanations from the Infinite, and from our standpoint so nearly akin to what is to us the Infinite that the author calls it "a ray of the infinite" (p. 218). When one sees this Inward Light the fact is seen by others than the illuminated one, an idea which is still symbolized by the halo around the head of so-called saints of the catholic church. Within the last twenty-five hundred years the light was seen in India, when Siddhartha, the Buddha, saw it. He taught that this light is in each man and "that it is within each man's power to increase that light—within his power alone." (p. 219.) Six hundred years later another saw the light, Jesus of Nazareth, who said "The Kingdom of Heaven is within You." Ecclesiastical institutions dimmed the teaching in each instance. The author claims that, fundamentally, the truths of the East and the West are the same, but they are more obscured and less accessible in the West. He goes to the Buddhist Monks of Burmah for his truths (p. 11) because he claims these, the oldest religious community and the purest by far, are the keepers of the unsullied truths, as Buddha taught them (pp. 163, 172), though generally the "East has ever been and is religious, not in part of its life, but in the whole of it." (p. 1.) Religion, the author de-

fines as "a way of looking at life and at the universe, it is a way to see and understand." (p. 2.) The West does not see it that way. The West seeks the clothes in which a truth shows itself; hence, to the West a truth is a moral, a virtue, an ideal, a dogma (p. 2). As clever as the author is in analyzing the Buddhist knowledge and conduct, he is no less so in analyzing the axioms or fundamental thoughts of the West. He asks if sticking little labels of "Animist" and "Buddhist" on beliefs and traditions brings you any nearer knowing what they mean and whence they came? (p. 23.) He says (p. 9): "What do we think of the earth and all the world without us? That it is not connected with us in any way. We stand apart, a separate creation. That is our theology, the theory of our souls, though our science tells us differently as far as our bodies are concerned. What do we think of birth? That our soul was then made anew from nothing. What of life? That between the cradle and the grave our destiny for all eternity is decided. What of death? That our soul then goes to judgment or to await judgment. Our personality remains unchanged forever, and the endless cycles of eternity are spent either in hell or in heaven." Through these glasses we see everything and so we use these axioms to work out and explain Eastern belief. Hence the erroneous notion in the West of reincarnation and Nirvana. The author is not one-sided and he gives due credit to the West for all of its strength, organization, civilization, energy and learning, but he asks justly: "There is happiness. Is that worth nothing? There is

a serenity of courage in all the troubles of life. Is not that something? There is a conception of the world which rings always true. And at the end to be able to see in Death, not fear, not horror, not the end of things. Is that for nothing?" (p. 11.) The religion here expounded is that knowledge and wisdom are not plucked down from heaven; they grow on earth; are built up from lower things, from right and understanding (p. 57). The source of the author's truth are the ancient Hindu teachings upon which Buddhism built higher, and then the truths of Buddhism itself. All of the view points are elevated, noble, and what is seen is not small, limited, oppressive, but wide, great, inspiring, noble, and man's life is lived under such surroundings. For instance, he says of time: "Laugh! Time will make all things right. Time and eternity are not two things, but one. To-day is time, but time is in eternity. Do not suppose that when you die you leap out of one dimension into another. This finite world is part of an infinite space; the passing hour is part of an eternity. That is how the Eastern world regards it" (p. 137). To the author there is nothing in the bodily pain, abstinence and degradation of the Hindu asceticism, because the body is not an enemy to be fought, conquered and destroyed. The truth is to know what is right and to have the will to do it, not to make of bodily life an enemy. "Self-renunciation, self-denial, the merging of the lesser in the greater life, that is the Way the Indian Prince made out" (p. 159). Buddhism is a religion of conduct mainly.

The background on which the author develops his views are the mental experiences of a European who fell from his pony on which he traveled in Burmah, broke his leg and on regaining consciousness found himself in a little wooden chamber in a monastery, where he suffered from fever. He stayed at the monastery. He began to think. He imbibed the teachings of the monks. His experiences are the means of enabling the author to bring before the reader scenes, history and institutions and the teachings of the Burmese monks, all to the

purpose of presenting and illustrating the author's view of Buddhism.

The style in which the book is written is simple, earnest, crisp and interesting. Many examples of his brevity of expression and maturity of thought as well as epigrammatic diction could be cited. He says: "... all words which tell of immaterial things are only symbols taken from the concrete. We 'understand,' that is to say that, mentally 'we stand under.' All our emotions, thoughts, and ideas, all the inner life must be expressed in symbols taken from the outer. We cannot express any spiritual idea except by material figures. It is so with single words, and with the tracery into which the words are wrought. We speak in parables, every one does, must do. We speak in finite terms, for all we know is finite. If we want to speak of what we call the infinite, we have only a negative, 'that which is not finite,' therefore inexpressible" (p. 29). Similarly the author says of the writers of the Upanishads: "The writers knew and felt that there was something in matter that was not matter, but they could only express it in terms of matter" (p. 223). "For what is duty? Our duty to our family, community, or class, our nation, is the expression of the feeling that we are one. It then becomes clear to us. Duty is not a set of maxims or of rules. It is a sense of oneness; and with that larger 'oneness' come the knowledge of what is right and wrong as regards it" (p. 191). "There is no ignorance so deep as that of the schooled European" (p. 27.) "The sunlight comes upon us in a flood, but that great tide is made of tiny beams, and in each beam lie all the properties of the whole; visible and invisible rays, they all are there. Each little beam that filters through the leaves is a completeness in itself, an entity, a personality. Yet when incarnated in a leaf its expression differs from all the rest" (p. 73). As examples of his crisp and snappy thoughts we cite: "There is one certain medicine for illa, and that is laughter" (p. 136). Speaking of the foolish notions of the West, he says: "To our thoughts luck made this

world, though righteousness may make the next" (p. 138). Here is a characterization of the Brahmins which is perhaps not without its application to other ecclesiastical institutions: "This race of Brahmins arrogated to themselves the salvation not only of themselves but others. They were the elect. They had the monopoly: no one could find salvation but in them, buy it except from them. They wanted power, authority, and reverence. They desired to rule the hearts of men. They wanted not to teach, but order; not to raise, but crush. Free trade in righteousness was an abomination to them. They held the keys to heaven and hell" (p. 220).

The chief adverse criticism of the book is that it does not deal sufficiently with the power of thought, and disregards mind as the real I. In fact, the author disregards the Buddhist philosophy concerning the planes on which a man and the worlds function, and the different states, degrees and conditions in which matter is conscious. His system of definitions and of explanation of terms is insufficient. Though some of his definitions are often accurate and telling, he is not clear nor consistent when it comes to the question of man, in so far as he is conscious and unconscious, as life, as desire, as thought, and as mind, and this, we conceive, is an essential defect. For instance, in the beautiful and poetical chapter, "A window in Eternity," which deals with love and how it brings to the lover an added life, and with it a righteousness that sometime confirms, sometimes denies the one of the single life, and how the lovers are drawn into a wider self, making them more careful of the narrower self, the author says: "The Life they (the lovers) had before stopped at their individuality." Individuality is here used in the sense of personality. The terms have their different and distinct meaning in the literature which deals with the inner life, and the use here is contrary to the one accepted in that literature. In the same chapter the author speaks of the immortality through offspring and he says: "The immortality that love gives is the continuance of the unconscious life, on which alone conscious life can be built."

This is too vague, as nothing is said about what the author intends by conscious life. The author continues (p. 85): Wealth or poverty, honor or contempt, health or sickness, all the products of our bodily life we have inherited; and modified by our actions we again transmit. But *the Soul, the Will, the Conscience*, which is the accumulated knowledge of good and evil, that is *our Personality*, that is ours always" (italics are ours). The use of the terms personality, the meaning of which is, that which is connected with and is a characteristic of the person, *per-sona*, is improper; besides, if individuality be used instead, the mixture of Soul, Will and Conscience, is incorrect, and the mind is not mentioned. Further in the chapter "The Way," Mr. Hall mentions as "virtues of the increasing Soul" (p. 153) meekness, poverty, trust and faith, humility, charity. But what does he conceive "soul" to be? In the chapter "Hell and Heaven," which contains many splendid ideas, the same shortcomings, a lack of philosophy concerning the degrees in which matter is conscious in the various principles which make up a man, and a lack of definitions are noticeably felt. The author says: "We are made up of souls within our bodies, of spirit manifested in the flesh. Our bodies have passions, many passions, contradictory. The Soul is made up of Knowledge and of Will, and it controls the passions, can control them, should control them, if it did its duty, if Will and Knowledge both were cultivated as they should be" (p. 195). "Just as the body has risen in one unbroken chain through various lower forms hidden in the backward centuries, so has the Soul" (p. 41). The use of these terms is loose and incorrect. It may be the author has not given care to a proper classification and definition to these matters, because he considers Buddhism a religion of conduct mainly (p. 171). However, these shortcomings are minimized by the general excellence of Mr. Hall's book, the reading and careful study of which we sincerely recommend to the general reader as well as to the student of philosophy.

AQUARIUS.

One, two, three-surface mirrors are symbols of the physical, astral and mental mirror-worlds; a crystal globe, of the spiritual mirror.

The spiritual mirror is the world of creation. The mental world, the world of emanation from creation; the psychic world mirrors reflections of emanations and of reflections of itself; the physical world is the reflection of reflection.

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## MIRRORS.

EVERY time we look into a mirror we see something which is marvelous, wonderful and mysterious. The mystery lies not only in the image and its reflection, but in the mirror itself, the thing which it reflects, the purpose which it serves, and that which it symbolizes.

What is it that we call a reflection, is it a shadow? no? but even if it is a shadow, what is a shadow? The immediate purpose which a mirror serves and that for which it is mostly used is in the arrangement of our dress and to see how we appear to others. A mirror is the symbol of illusion, the unreal as distinguished from the real. Mirrors are symbols of the physical, astral, mental and spiritual worlds.

Like most things which are necessary to civilization, we accept mirrors as simple and useful contrivances and regard them as common pieces of furniture. Mirrors have always been held in high esteem by the ancients and considered to be magical, mysterious and sacred. Prior to the thirteenth century the art of the manufacture of mirrors was unknown in Europe, and for centuries the secret of the manufacture was guarded jealously by those in possession of it. Copper, silver and steel were at first used as mirrors by being brought to a high polish. Later it was discovered that glass would serve the same purpose when backed by amalgams of such metals as tin, lead, zinc and silver. At first mirrors manufactured in Europe were small in size and expensive, the largest being twelve inches in diameter. To-day mirrors are inexpensive and are made in any size desired.

A mirror is that body of matter from, on, in, by or through, which light and the forms in light may be reflected.



A mirror is that which reflects. Anything which reflects may properly be called a mirror. The most perfect mirror is that which reflects most perfectly. It bends or turns back light, or things which are in the light reflected. A mirror bends, turns, or throws off, the reflection of the image or light which is thrown on it according to the position or angle at which it is placed from the image or light.

A mirror, though one thing, is composed of several parts or constituents, all of which are necessary to make the mirror. The parts essential to a mirror are the glass and the metal or amalgam of metals.

When the glass has a background fixed to it, it is a mirror. It is a mirror ready to reflect. But a mirror cannot reflect objects in darkness. Light is necessary for a mirror to reflect anything.

There are perfect and imperfect mirrors. To be a perfect mirror, the glass must be without flaw, quite transparent, and both surfaces must be exactly even and of equal thickness throughout. The particles of the amalgam must be of the same color and quality and lie together in one connected mass which is spread evenly and without blemish on the glass. The solution or ingredient which fixes the background to the glass must be colorless. Then the light must be clear and steady. When all of these conditions are present we have a perfect mirror.

The purpose of a mirror is to reflect a thing as it actually is. An imperfect mirror magnifies, diminishes, distorts, that which it reflects. A perfect mirror reflects a thing as it is.

Although it appears to be simple enough in itself, a mirror is a mysterious and magical thing and performs one of the most necessary and important functions in this physical world or in either of the four manifested worlds. Without mirrors it would be impossible for the Ego to be conscious of any of the manifested worlds, or for the worlds to become manifested. It is by creation, emanation, refraction and reflection that the unmanifested becomes manifested. Mirrors are not restricted to use in the physical world. Mirrors are used in all of the worlds. Mirrors are constructed of the material of the world in which they are to be used. The material and principle on which they operate are necessarily different in each of the worlds.

There are four kinds of mirrors: physical mirrors, psychic mirrors, mental mirrors and spiritual mirrors. There are many varieties of each of these four kinds of mirrors. Each kind of



mirror has its particular world with its variants, and all four kinds of mirrors have their physical representatives in the physical world by which they are symbolized.

The physical world is symbolized by a mirror of one surface; the astral world by a mirror with two surfaces; the mental by one with three surfaces, while the spiritual world is symbolized by an all-surface mirror. The one-surfaced mirror resembles the physical world, which can be seen from one side only—the present, physical side. The two-surfaced mirror suggests the astral world, which can be viewed from two sides only: that which is past and that which is present. The three-surfaced mirror represents the mental world which may be looked at and comprehended from three sides: past, present and future. The all-surfaced mirror stands for the spiritual world which is approached and known from any and every side and in which past, present and future merge into eternal being.

The one surface is a plane; two surfaces are an angle; three surfaces form a prism; the all-surface, a crystal sphere. These are the physical symbols for mirrors of the physical, psychic or astral, mental and spiritual worlds.

The physical is the world of the reflections of reflections; the astral, the world of reflections; the mental, the world of emanation, transmission, refraction; the spiritual, the world of ideas, being, beginning, creation.

The physical world is the mirror of all other worlds. All of the worlds are reflected by the physical world. In the order of manifestation, the physical world is the lowest point reached in the involutionary process and the beginning of the evolutionary process. In the manifestation of light, when the light reaches downward to the lowest point, it bends back and returns toward the height from which it descended. This law is important. It represents the idea of involution and of evolution. No thing can be evolved that is not involved. No light can be reflected by a mirror that is not thrown on the mirror. The line of light as it strikes a mirror will be reflected at the same angle or curve at which it strikes the mirror. If a line of light is thrown on the mirror at an angle of 45 degrees it will be reflected at that angle and we have only to know the angle at which light is thrown on the surface of the mirror to be able to tell the angle at which it will be reflected. According to the line of manifestation by which spirit is involved into matter, will matter be evolved into spirit.



The physical world stops the process of involution and turns that which is involving back on the line of evolution, in the same way that a mirror turns back by reflection the light which is thrown on it.

Some physical mirrors reflect physical objects only, as objects seen in a looking glass. Other physical mirrors reflect the light from the desire, mental or spiritual worlds.

Among physical mirrors may be mentioned stones, such as the onyx, diamond and crystal; metals, such as iron, tin, silver, mercury, gold and amalgams; woods, such as oak, mahogany and ebony. Among animal bodies or organs the eye particularly reflects light thrown on it. Then there is the water, air, and sky, all of which reflect the light, and objects made visible by the light.

Physical mirrors have various forms. There are many-sided and beveled mirrors. There are concave and convex, long, broad and narrow mirrors. There are mirrors which produce hideous effects, distorting the features of the one who faces them. These different kinds of mirrors represent aspects of the physical world which is the mirror of the other worlds.

What one sees in the world is the reflection of what he does in the world. The world reflects what he thinks and does. If he grins and shakes his fist at it, it will do the same to him. If he laughs, the reflection laughs too. If he wonders at it, he will see wonder depicted on every line. If he feels sorrow, anger, greed, craft, innocence, cunning, inanity, guile, selfishness, generosity, love, he will see and have these enacted in, and turned back at him, by the world. Every change of the emotions, the horror, joy, fear, pleasantry, kindliness, envy, vanity, is reflected.

All that comes to us in the world is but the reflection of what we have done to or in the world. This might seem strange and untrue in view of the many occurrences and events which befall an individual during the span of his life and which do not seem to be merited by or connected with any of his thoughts and actions. Like some thoughts which are new, it is strange, but not untrue. A mirror will illustrate how it may be true; one must become acquainted with the law before its strangeness disappears.

By experimenting with mirrors one may learn of strange phenomena. Let two large mirrors be placed so that they face each other and let some one look into one of the mirrors. He

will see the reflection of himself in the one which he faces. Let him look at the reflection of his reflection which he will see in the mirror behind him. Let him look again into the mirror before him and he will see himself as the reflection of the reflection of the first reflection of himself. This will show him two reflections of the front view and two of the back view of himself. Let him not be satisfied with this, but look still farther and he will see another reflection and another and another. As often as he looks for others he will see them, if the size of the mirrors permits, until he will see reflections of himself stretching out in the distance as far as the eye can reach, and his reflections will look like a line of men stretching down a long road until they are no longer discernible because the eye is not able to see farther. We may carry the physical illustration further by increasing the number of mirrors so that there will be four, eight, sixteen, thirty-two, in pairs and opposite each other. Then the number of reflections will be increased and the experimenter will have not only a front and rear view, but will see his figure from the right and left side and from different intermediate angles. The illustration might be carried still further by having an entire room composed of mirrors, the floor, ceiling and four walls of which are mirrors and in the corners of which are set up mirrors. This may be continued indefinitely. Then the experimenter will be in a maze, will see himself from above and from below and from front and back, from right and left; from all angles and in a multiplication of reflections.

Something that happens to or is reflected at us by the action of some other person, may seem to be the reverse of what we are reflecting or doing in the world to-day, and, while we consider it from the viewpoint of the present, we shall not see the connection. To see the connection we may need another mirror, one that reflects the past. Then we shall see that that which is thrown before us to-day, is the reflection of that which is behind us. Happenings that cannot be traced to their causes or sources, are the reflections thrown into the present, of actions long since past, actions which were performed by the actor, the mind, if not in this body in this life, then in another body in a previous life.

To see the reflection of the reflections, it is for the ordinary person necessary to have more than one mirror. The essential feature for the experiment is to have the light which will allow his form and its actions to be reflected. In the same way it is

essential for one who would see the connection between his present form and its actions with other forms and their actions in the past, and also with other forms in the world to-day, to have the form of to-day and hold it in the light of the mind. As soon as the form is seen reflected in the light of the mind, this reflection in the light of the mind, when this light is turned on itself, will reflect again and again. Each reflection is a continuation of a previous reflection, each a form of a previous form. Then all forms and reflections which come within the light of an individual mind, through its series of incarnations, will be seen clearly and with a power and understanding proportioned to the strength of the mind to view, distinguish and discriminate between the present, the past and their connections.

It is not necessary for one to have the mirrors to see his reflections if he can experiment by reflecting his mind in its own light. As many mirrors as he might set up and in which he would see his reflections reflected, doubled and increasing indefinitely in number, so many he might see without mirrors, if he is able to reflect on them in his mind. He would not only be able to see the reflections of his body in his mind, but he may be able to connect and see the relation of all things which occur to him, with his present life, and he will know then that no thing does occur but that which is related in some way to his present life, as a reflection from the actions of past lives, or those of other days in this life.

Everything in the world, animate or inanimate so-called, is but the reflection or the reflection of a reflection of man in his different aspects. Stones, earth, fishes, birds and animals in their various species and forms, are the imaging forth and the reflection into physical forms of the thoughts and desires of man. Other human beings, in all their racial differences and characteristics and the innumerable individual variations and likenesses, are so many reflections of the other sides of man. This statement may seem untrue to one who does not happen to see the connection between himself and other beings and things. It might be said that a mirror gives reflections only, which reflections are not the objects reflected, and, that the objects are distinct from their reflections, and that in the world the objects exist in themselves as independent creations. That the objects in the world have dimensions, called length, breadth and thickness, whereas the objects seen in mirrors are surface reflections, having length and breadth, but not thickness. Further, that the



reflection in a mirror disappears as soon as the object before it is removed, whereas living beings continue to move as distinct entities in the world. To these objections it might be answered that an illustration of a thing is not the thing which it illustrates, though it has a likeness to it.

Gaze into a looking-glass. Is the glass seen? or the background? or that which holds the background and glass together? If so then the reflection is not seen clearly, but in an indistinct way only. On the other hand, is the face and outline of figure seen clearly? If so then neither the glass, its background, nor that which holds the two together is seen. The reflection is seen. How is the reflection connected with what it reflects? No connection can be seen between the reflection and its object. It, as a reflection, is as distinct in itself as the object which it reflects.

Again, the looking-glass shows the number of sides of a thing which are exposed to it. All that can be seen of the figure by others may be seen by reflection in the looking-glass. We see the surface only of a thing in a looking-glass; but no more is seen of anybody in the world. Only that which appears on the surface is seen, and only when the interior comes to the surface, then it is seen in the world. Then it will also be seen in the looking-glass. The idea of depth or thickness is as definitely and distinctly perceptible in the looking-glass as in any object apart from it. Distance is seen in the looking-glass as well as it may be perceived without it. Yet the looking-glass is a surface only. So is the world. We live and move on the surface of the earth as do the objects in a looking-glass.

The figures and forms which move about in the world, are said to exist in themselves and to be different from their reflections in a looking-glass. But this is so only in length of time and not in reality. The forms which move over the surface of the earth are reflections only, as in a looking-glass. The image which they reflect is the astral body. That is not seen; only the reflection is seen. These reflected forms in the world keep moving about as long as the image which they reflect is with them. When the image leaves, the form, too, disappears, as in a looking-glass. The difference is in time only, but not in principle.

Each person differs from every other person in complexion, figure and features, but in degree only. The human likeness is reflected by all. A nose is a nose whether it is stubbed or pointed, flat or round, swollen or thin, long or short, blotched or smooth, ruddy or pale; an eye is an eye whether it is brown, blue

or black, almond or ball shaped. It may be dull, liquid, fiery, watery, still it is an eye. An ear may be elephantine or diminutive in its proportions, with tracings and colorings as delicate as an ocean shell or as gross and heavy as a piece of pale liver, yet it is an ear. The lips may be shown by strong, gentle or sharp curves and lines; a mouth might appear as a rough or coarse cut in the face, it is a mouth nevertheless, and may emit sounds to delight the fabled gods or even terrify their brothers, the devils. The features are human and represent so many variants and reflections of the many-sided human nature of man.

Human beings are so many types or phases of the nature of man which is mirrored forth in the multitude of the reflections of the sides or different aspects of humanity. Humanity is a man, male-female, who is not seen, who does not see itself except by its two-sided reflections, called man and woman.

We have looked at physical mirrors and seen some of the objects which they reflect. Let us now consider psychic mirrors.

*To be concluded.*

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## PROOF.

By JOHN B. OPDYCKE.

And wert thou ever by the brilliant morn,  
 When nature's loveliness was all ateam,  
 Enchanted so, thou couldst not tell the dream  
 Which on thy soul so vividly was borne  
 To thee asleep? And wert thou then forlorn  
 That, pondering deep, thou couldst not make it seem  
 Aught else but unreality's faint gleam—  
 Intangible—far off—of being shorn?

Clear memory of the vision, Day defies  
 As living present negatives the past,  
 Altho dull images of it arise  
 Like sign-posts of a journey long and vast.  
 Dost doubt the dream which thou can'st not restore?  
 Dost doubt thy soul has gone this way before?

Alexander Wilder died on September 18, 1908, in the 86th year of his life, at Newark, New Jersey, at the house of Dr. Anna T. Nivison. A notice of his demise appeared in the current issue of "THE WORD." It was then stated that we would publish a short autobiography of his. Notes for the autobiography were written at my request. These he handed to me about one year prior to his death and said that I should modify them or elaborate them as I saw fit. This I have not done. They are published as Alexander Wilder wrote them, a plain outline of some facts in his life. The simplicity of style, ease of expression, and sincerity and modesty, with a touch of quiet humor which has so often appeared in his writings, are best given without change.

These notes show that the Doctor was a many-sided man; of his many sides none expressed ill-will to others. Any biography if sincere is of value to those who would learn of the possibilities in their own nature. These notes from the Doctor, who has not long left us, bring into the present some scenes of the hardships of the past in New York State, which met those who desired an education. They let us see into puritannical family life three generations ago and enable us to draw comparisons with the present. It is not often that we can have these scenes painted for us by a man who lived through them. Other interesting and valuable matter of a biographical nature will follow the conclusion of these biographical notes.—Ed.

## NOTES FOR HIS LIFE'S HISTORY.

By ALEXANDER WILDER.

**B**ORN at Verona, Oneida County, N. Y., May 14, 1823.

My earliest recollection is that of being seated in a little arm chair before the fire, and sadly gazing into it. I had a sister, two years younger. She was then a nursing child.

I next remember the name of the neighbor living across the street, but never knew him till years after. When I was four years old, he had sold his farm to one "Col. S. W. Osgood." He lived there several years, and his sons Edward and Elmer were my playmates. A younger son, Pearse or Pierce, was some weeks younger than my younger brother. Both were babes then.

I forget to mention my first grief. A kitten that I had accounted my own, was killed before my face. It was an anguish of the bitterest kind.

By descent I am a Yankee. My earliest progenitors on the paternal side was Thomas Wilder, who became a freeman of Charlestown in 1640, but removed to a place called by the natives, Nashua, which means between two streams. He changed it to Lancaster. I infer that he emigrated from Lancaster in England. I suppose that Edward Wilder, who made his home in Hingham, was his older brother. There are peculiar personal resemblances which seem to indicate kinship.

On the mother's side, was a somewhat diversified relationship. The names of Williams, Ward, Boardman, Forbush and Bright appear among the number. Abraham Williams, who became a resident in Marlborough in 1660, married the daughter of William Ward, from whom Gen. Artemas Ward of the revolution was descended. His son William wedded Elizabeth Forbush. Col. Abraham Williams seems to have been their only child. He was a social leader in the western part of the town, contesting superiority with the descendants of Deacon John How. He was thrice married. His second wife, Elizabeth Breck, daughter of Rev. Robert Breck, died at the age of 20, leaving two sons. One was Rev. Abraham Williams, of Framingham, whose daughter married stalwart Rev. Timothy Fuller, the father of Hon. Timothy Fuller, father of Margaret Fuller Ossoli.

The other son, Larkin Williams, for many years town clerk, was grandfather of Rev. and Hon. Charles Hudson, member of Congress and historian of the town. He cooperated with Adin Ballou in preaching "Restorationism." I think that Hon. Darnet Goth, of Onondagh, was another descendant.

My grandmother, Catherine Williams, married William Smith of Rutland and Barre, the grandson of a Scotch yeoman from Ayrshire. He bore arms in the Revolutionary war, and was at Saratoga at the surrender of Burgoyne. My grandfather, Wilder, then newly married to Relief Whitney, of Winchendon, was also present on that occasion.

My parents, Abel Wilder and Asenath Smith, were married in January, 1808.

1826.

I was early introduced to books. I remember being taken to a neighborhood Sunday school where our neighbor, Col. Samuel W. Osgood, served as superintendent. He distributed little books to the other children present, but gave me a card on which were printed the alphabet and simple lessons in spelling. I kept hold of that card tenaciously and, with some help from brothers and sisters, learned the letters and how to sound them. Having no further use of the card, I then destroyed it. This has always been a trait with me, to keep hold of a book or other article while I had use for it, and to hurry to dispose of it when I had no further occasion for it. I suppose that phrenologists will consider that to be the legitimate operation of the organ which they call *Destructiveness*.

My schooling was such as could be afforded in a rural neighborhood. Our school district was known as No. 4—also as the Tildon Hill District. During my boyhood the Verona Spring came into notice in that district, and a hotel was built there for its visitors.

1828.

I was four and a half years old when I was first sent to school. A Mr. Loomis was the teacher. It was the practice to employ a young man as teacher for three or four months in winter for about twelve dollars a month, and a young woman for a similar period in summer at a dollar a week. The teachers boarded with the parents. They were seldom on familiar terms with the younger pupils, and the discipline in the school room was generally harsh and severe.

1829.

I was early considered a proficient pupil and received more flattery for it than was beneficial or deserved. I early became superior at spelling, and at six years old won a New Testament as a prize for being oftenest at the head of my class. The school was ranged in four or five classes, according to attainment, and the one who stood at the head at night took his place at the foot the next morning.

There was a similar facility in committing to memory. I learned Willett's Geography at seven till I knew it by heart, and the teacher, Mr. Morris B. Brewer, a cousin of the Justice of the Supreme Court, a very capable young man, demanded that I must take some other book, so I was placed on Lindley Murray's English Grammar.

Unfortunately books were few and dear, while parents with families ranging from four to ten or twelve, did not feel able to purchase more than was imperative. A reading book for each child, a writing book, a school arithmetic, a grammar, a geography, constituted a pupil's outfit. The books that I had were those which my older brothers and sisters had in turn. Thus at seven I had begun geography and English grammar; at nine I undertook arithmetic. I recollect that I mastered two books on grammar, four on geography and three on arithmetic before I was eleven years old. Guided by the judgment of an older brother, I then studied Blair's Rhetoric, and managed to purchase Tytler's Universal History, an abridged edition. These two books have been invaluable in aiding my later career.



I am more indebted to my mother than to my father in respect to study. Her family had strong literary tastes, and she read eagerly such books as fell in her way. But my father wished his sons to become farmers, like himself, and checked their ambition in other directions. We were made to do our full share of work all through boyhood. I was taken from school in summer at seven years old for this purpose, and it became distasteful to me. Yet in later years, when I came to understand the matter and the requirements, farm work was not disagreeable to me. I do not know but that with other matters more agreeable than they proved, I would have lived and died a tiller of the ground. Even now I have a strong passion for gardening.

But I was passionately desirous to know. I was disposed to ferret out the reason of things. I could not believe a thing right or wrong because anybody said it was. Besides, I was an eager reader and in this I was restricted all through early life. It was no specific hardship of mine, everybody that I knew was in as bad or worse condition. Books were not to be easily had, and the newspaper came only once a week and meager at that. But I think that few whom I knew desired books as I did. That Tytler's History, the first book that I ever bought, had done its work in introducing me into the wider field of human endeavor and through what I learned from its pages, the other books that I read were made more intelligible and of greater worth.

Perhaps, after all, our family was favored beyond others around. Certainly neither brother nor sister was a commonplace character. They would have made more of their lives if they had but had opportunity. In school they were superior to others of the same age. But they were not permitted to expect or think anything possible beyond.

Perhaps a certain family trait had full influence. I never knew a Wilder ready to take the lead in any undertaking. They made excellent lieutenants, and when the leadership devolved upon them, they were generally equal to it. My progenitor, Nathaniel Wilder, of Leominster, a very able and sagacious man, was lieutenant of the militia of Lancaster, and perished in 1704, when a commander of the forces he was repelling a night attack of the Indians.

There was a town library in Verona for several years. It was given up, when I was very young, and the books were sold

at public auction. They brought better prices than such books bring now-a-days. But I wonder who selected them. My father attended the sale and brought home some half a dozen or more. I read most of them. There were Wardlaw's work on the Trinity, McDowall on Predestination, Meikle's Traveller, Harvey's Meditations, Life of David Brainard, Miss Porter's Thaddeus of Warsaw. These and some reading books constituted the family library.

Fortunately, in 1835, the Federal Government having a surplus in the Treasury, voted to distribute it as a loan to the several states. The Legislature of New York set apart a portion of its share for libraries in the school districts. For this in many of the districts the householders added a contribution, and as a result, the districts of fifty-four counties were equipped with collections of fifty or more volumes. Such was the case in School District No. 4, and full advantage was taken of the opportunity.

I often thought that my father had a dislike of the professions. He used often to decry professional men as lazy and indisposed to work. He seemed to be determined to make his sons all farmers. Yet my second brother had been disabled while an infant. A young girl took him up, lifting him by the right arm and so dislocating it. There were few surgeons in those days, though physicians boasted loudly then, as now, of being a learned body and invoked special legislation to protect them from competitors. Few of them were very expert. The result was that that arm was never replaced. Later, in boyhood, he fell from a ladder and broke his ankles. The family doctor was called, but never discovered the trouble, or was able to deal with it, and the result was an additional infirmity. He must be something else than a farmer.

A neighbor advised that he study law. But this was contrary to family prejudice, and he became a teacher.

Indirectly this aided me. It was found that several of my brothers could teach in the district schools. So four of us and one sister became teachers. For myself this was not a very successful employment. The work of instruction was to my liking and I had rare success in communicating what I knew, but the governing was beyond me. Every parent passed judgment on methods, and the children behaved in school according as they were managed at home. Every district was in factions, and it required more tact than a boy in his teens possessed to



steer a clear course amid the breakers. I was but fifteen and sixteen, and in those respects succeeded but indifferently.

1838.

It was never properly explained to me, but I think my parents had come to the conclusion that I must be "educated." This was acceptable to my mother, but not to my father. There were but three professions: I had not undergone "conversion" and so could not become a clergyman; the family were bitterly opposed to lawyers, but had an almost servile belief in physicians. So at the age of fourteen I was allowed to attend school over spring and autumn and enabled to begin with studying Botany and Chemistry.

Unfortunately, I had no person about me competent to point out how to direct my studies to advantage. Yet, as I was proficient, it may be that this was beneficial in ulterior results. But I was made to take a path which I never contemplated.

A teacher, Mr. Charles H. Srow, the next season induced me to begin the study of Latin, lending me his books. This has proved a service for which I have never been sufficiently grateful.

But there came a break which disconcerted all plans so far as I knew of them.

My parents were deeply tinctured with the spirit of the New England Puritan. I never knew what it was to have familiar or confidential intercourse with them. That they should command and I must obey was about all that I thought or knew.

I had not completed fifteen years of age when the minister and his advisers decided upon a "Protracted meeting" to recruit the ranks of the church.

1838.

We had been having a disagreeable occurrence in the school, in which, being the youngest and most artless of the coterie, I had been made the most conspicuous. It had, however, been wisely adjusted and studies resumed, when this religious interruption occurred. It was most distasteful to me. I had formed a set of opinions for myself, and desired not to be bothered. But our parents believed that opportunities for religious impression should not be neglected, or themselves made accountable for the future of their children after death. Conversion, in their conception, would both straighten out their own mistakes, and be of everlasting benefit to us. So, against my



vehement protests, I was taken from school, and perforce made attend the meetings.

It took days to overcome my stubbornness, but the endeavor was successful. I became a Presbyterian of the New School. One brother, more impressible than I, shared in this experience.

The first result of this was an intermeddling with my previous expectations. I still expected to make medicine my pursuit for life, but the new conditions led to a purpose to turn me to the clerical vocation. I was still reluctant, but the pleading of this brother prevailed on me.

For two years I continued at Latin and Greek, fitting for college. Another disturbing element was then introduced into the family, which proved lasting in results for good and evil. An older brother, of a domineering temper, had persuaded the one to whom I was most attached, to leave the Congregational for the Baptist church. He next himself changed in belief, and succeeded in unsettling us.

1841.

So by eighteen I was adrift, out of the Church, and seeking knowledge in other directions. It was a period of fearful risk, but I had the *mens conscia recti*, and I must believe the care of Providence to preserve me from the worst of perils. Having been kept in abnormal subjection all my younger years, I knew not how to act wisely or properly for myself. I had first of all to acquire freedom both in thought and action. I was with all my experience, at twenty-one, more simple and artless than most lads at fifteen. I excelled all my equals in book-learning, but I was far behind in the *savoir faire*.

So for years I kept on feeling my way, blundering, and only extracting myself with much anguish of mind, that my worst errors were from following the advice blindly of others older.

*To be concluded.*

## SKY MESSENGER DIOGENES TEUFELSDRÖCKH.

AN ESSAY ON THE SPIRITUAL TEACHINGS OF CARLYLE AS GIVEN  
IN "SARTOR RESARTUS."

BY BENO B. GATTELL.

*Continued from page 40.*

### MYSTICISM.

THE object of mystics is to seek and see in ordinary things symbols and expressions of the occult, divine, infinite. The term mysticism has fallen somewhat into ridicule and contempt in our materialistic age; the age is blind to mysteries. Mysticism is hardly pursued, or if pursued, not as the noble calling of our destiny. To the materialists and scoffers at the intangible the Professor says in his forceful style:

" 'Thou wilt have no Mystery and Mysticism; wilt walk through thy world by the sunshine of what thou callest Truth, or even by the hand-lamp of what I call Attorney-Logic; and "explain" all, "account" for all, or believe nothing of it? Nay, thou wilt attempt laughter; whoso recognizes the unfathomable, all-pervading domain of Mystery, which is everywhere under our feet and among our hands; to whom the Universe is an Oracle and Temple, as well as a Kitchen and Cattle-stall,—he shall be a delirious Mystic; to him thou, with sniffing charity, wilt protrusively proffer thy hand-lamp, and shriek, as one injured, when he kicks his foot through it?—*Armer Teufel!* Doth not thy cow calve, doth not thy bull gender? Thou thyself, were thou not born, wilt thou not die? "Explain" me all this, or do one of two things: Retire into private places with thy foolish cackle; or, what were better, give it up, and weep, not that the reign of wonder is done, and God's world all disembellished and prosaic, but that thou hitherto art a Dilettante and sandblind Pedant.' "



The purblind and worldly minded would not welcome such masterstrokes from the pen of Diogenes Teufelsdröckh. Drugged into insensibility as regards mysticism and the mystic life, they rebel against the alarum calls to awake! to throw off the effects of the drugs of the senses! Nor do pedants and superficial diletantes of life recognize the truths of mysticism. They criticize by the rule of their own conventionalities and ever remain on the outside of life. Other antagonists, perhaps the worst, who cannot hear the skyey message of Teufelsdröckh are those to whom the universe is as a kitchen and cattle-stall instead of an oracle and temple. They are, or believe, they are practical men. Day and night follow each other; the seasons take their turn in orderly succession, and, "why should they not?" says the practical man. The grass sprouts; flowers bloom; trees clothe themselves with their foliage and bear fruit. "It would be strange if they did not; that is quite natural," says the practical man. To such as these Teufelsdröckh's message is lost.

To the materialist he shows that so far from living among material things, invisible, intangible things form the world which he believes material, and that his government, law, science, custom are already in the land of the mystic, fashioned and kept alive by thought and silence.

"Of Man's Activity and Attainment the chief results are aeriform, mystic, and preserved in Tradition only: such are his Forms of Government, with the Authority they rest on; his Customs, or Fashions both of Cloth-habits and of Soul-habits; much more his collective stock of Handicrafts, the whole Faculty he has acquired of manipulating Nature: all these things, as indispensable and priceless as they are, cannot in any way be fixed under lock and key, but must flit, spirit-like, on impalpable vehicles, from Father to Son; if you demand sight of them, they are nowhere to be met with. Visible Ploughmen and Hammermen there have been, ever from Cain and Tubalcain downwards: but where does your accumulated Agricultural, Metallurgic, and other Manufacturing Skill lie warehoused? It transmits itself on the atmospheric air, on the sun's rays (by Hearing and by Vision); it is a thing aeriform, impalpable, of quite spiritual sort. In like manner, ask me not, Where are the Laws; where is



the GOVERNMENT? In vain wilt thou go to Schönbrunn, to Downing Street, to the Palais Bourbon: thou findest nothing there but brick or stone houses, and some bundles of Papers tied with tape. Where, then, is that same cunningly-devised almighty GOVERNMENT of theirs to be laid hands on? Everywhere, yet nowhere: seen only in its works, this too is a thing aeriform, invisible; or if you will, mystic and miraculous. So spiritual (*geistig*) is our whole daily Life: all that we do springs out of Mystery, Spirit, invisible Force; only like a little Cloud-image, or Armida's Palace, air-built, does the Actual body itself forth from the great mystic Deep.' "

Teufelsdröckh was a mystic, a high-priest of mysticism. He gave to the world a mystical message. He could see within the commonplace life a mysterious process and purpose. His being a mystic did not prevent him from seeing all there was on the practical side of life, but his vision did not stop at and was not barred by commonplace events and things. He valued them for what they were, but looked through and beyond them into their causes. Not content to tread on the grass or feed it to cattle, he sensed the life which caused it to grow. He entered into the spirit of the flower and saw the circulations of nature through tree and animal and man. To Teufelsdröckh nature was a kind and loving mother. The world he could see as a cattle-stall as well as a temple in which glowed an eternal and celestial fire kept alive by man—whom he considered the priest of the infinite. Everything in the world had a definite and real meaning to him; he saw the plan of life, the purpose, too; he saw the littleness of mighty things and the greatness in the smallest. He could reduce a government to bricks and bundles of papers, and in the movement of a body he saw the power and intelligence to create a universe. Palaces, huts, clouds or solid rocks, were to him aerial and invisible force, appearing for a time and disappearing. Through all formation and transformation he saw the governing mystery of change, and beyond that—the changeless, the infinite.

“ ‘SILENCE and SECRECY! Altars might still be raised to them (were this an altar-building time) for universal worship. Silence is the element in which great things fashion themselves together; that at length they may



emerge, full-formed and majestic, into the daylight of Life, which they are thenceforth to rule.' "

Well did he know the mystery of silence and its power. All great changes are wrought in silence; silence the womb in which they fashion themselves. Silence is the source of strength. He tried to make this known. His message came out of the silence. The power of silence still clings to it. To those who can enter the silence the skyey message speaks. The power of silence is still within his message, and though it speaks plainly, yet greater secrets are still contained within it.

### WONDER.

What now is the initial step that leads away from the humdrum walks of life, from petty selfishness, from deadening materialism? What is the basis of the worship of the Eternal and Transcendental? Wonder, wonder, says Teufelsdröckh. He insists "on the necessity and high worth of Universal wonder; which he holds to be the only reasonable temper for the denizen of so singular a Planet as ours."

" 'Wonder,' says he, 'is the basis of Worship: the reign of wonder is perennial, indestructible in Man; only at certain stages (as the present) it is, for some short season, a reign *in partibus infidelium*.' That progress of Science, which is to destroy Wonder, and in its stead substitute Mensuration and Numeration, finds small favor with Teufelsdröckh, much as he otherwise venerates these two latter processes."

An animal cannot wonder. To wonder is man's privilege; it is his duty to wonder; wonder is the beginning of all knowledge. He who does not wonder is content to live a mere animal existence. Nature prompts the animal to action according to the instincts of its kind. The animal is wholly governed by season and place. It wonders not at the change of the season, nor when it is driven from its locality to seek another. The animal expresses anger, desire and fear, but not wonder. It takes everything as it finds it and in no way inquires into nor attempts to change the course of nature. To do either, wonder is necessary. Man wondered before he discovered. He watched



the rising sun and wondered at his path across the skies, felt its warmth and wondered at its effects on plant and animal life in spring and in the other seasons of the year. Wonder is the gateway to knowledge. When man passes the gate of wonder knowledge begins. As he continues in knowledge wonder does not cease, for after he knows that at which he first wondered, he sees ever more to wonder at. Again knowledge succeeds wonder. So wonder is perennial and indestructible in man, and opens up an infinite perspective before him, which leads through all states and time.

“ ‘The man who cannot wonder, who does not habitually wonder (and worship), were he President of innumerable Royal Societies, and carried the whole *Mécanique Céleste* and *Hegel's Philosophy*, and the epitome of all Laboratories and Observatories with their results, in his single head,—is but a Pair of Spectacles behind which there is no Eye. Let those who have Eyes look through him, then he may be useful.’ ”

Such is the man who cannot wonder, or who has ceased to wonder. Like one of his scientific instruments, he merely records the results of observations. Without wonder he is out of touch with the soul of his facts and the life of the larger world. He needs wonder to give him inspiration, to look for something beyond and within his measured and numbered facts. Without the eye of wonder, he is but a pair of spectacles. As such he may be useful for others if they have the wonder-eye to look through his facts.

Towards the end of the presentation of Teufelsdröckh's marvellous Clothes-Philosophy the supposed Editor asks himself: “Can it be hidden from the Editor that many a British Reader sits reading quite bewildered in head and afflicted rather than instructed by the present work?” The Editor answers himself, with his kindly smile we may imagine: “Yes, long ago has many a British Reader been, as now, demanding with something like a snarl: ‘Whereto does all this lead; or what use is in it?’ ”

Then he answers the demands of the British Reader:

“In the way of replenishing thy purse, or otherwise aiding thy digestive faculty, O British Reader, it leads



to nothing, and there is no use in it: but rather the reverse, for it costs thee somewhat. Nevertheless, if through this unpromising Horn-gate, Teufelsdröckh, and we by means of him, have led thee into the true Land of Dreams; and through the Clothes-Screen, as through a magical *Pierre-Pertuis*, thou lookest, even for moments, into the region of the Wonderful, and seest and feelest that thy daily life is girt with Wonder, and based on Wonder, and thy very blankets and breeches are Miracles, then art thou profited beyond money's worth; and hast a thankfulness towards our Professor. . . ."

### SARTOR RESARTUS.

The true meaning of the words Sartor Resartus can now be plainly seen. If translated from the Latin "The Tailor Retailored," as they sometimes are, they are almost meaningless, though the fact that they are connected with the Philosophy of Clothes is thought a sufficient explanation. But is it probable that Carlyle should have selected as the title of his immortal work so inane a combination? Carlyle, the genius in whose fertile brain the most extraordinary ideas were clothed in fitting words?

Sartor stands for tailor. But who is the tailor? The spirit is the tailor. In his great work-shop he conceives the plan, pattern and material of the clothes he is to fashion and wear; that is, the bodies he is to build and to dwell in and to reveal himself in. He veils himself in delicate fabrics, conceived in style and texture akin to the nature of spirit, and around these finer veils, the spirit conceives and weaves and fashions vestments of grosser matter, down to the grossest of its bodies, the outermost of its garments, the one of flesh and skin and bones. So the process goes on first in the great tailor-shop of the over-world, then in many individual tailor-shops; for each individual ray of the spirit continues the great work. But to what end does spirit work? Why does the tailor tailor? tailor at his seemingly endless task? As the spirit makes garments to clothe itself in, and then wears them, it wears them out. The material of which the clothes or bodies are made does not last long in the form into which it is made. The form, too, of the body is subject to change and after a while ceases to be a good clothes screen. Then the body dies. But that which fundamentally



composed it is eternal. After a while the spirit draws together again the matter in which and with which and through which it has worked so many aeons of years. The great tailor tailors a new set of garments, from the inner garment of life-matter to the outer of gross matter. It wears the set of garments, experiences therein joy and pain, acts wisely and without wisdom—and again the garments are worn out. So the process goes on until experience shows that these short-lived garments, subject to change and wear, do not suffice. What the tailor wants is to fashion a garment that will last; a garment of a fine state of matter held in an imperishable form. The spirit seeks to make an undying body. Fashioning and re-fashioning the clothes, refining and refining the material of which they are composed, the spirit at length when it has worn out pleasure and worn out pain, succeeds and tailors clothes that last longer, and ever longer, until at last a body is formed that is made of matter imperishable, and in form beautiful and lasting. Then it may be said that the great tailor has reclothed himself—is *resartus*.

*Resartus* is used as a characteristic term. *Sartor Resartus* stands for the ideal of man. *Sartor Resartus* is the spirit in its immortal body. This state is so far removed from man's present-day condition that such a body, could we see it, would be to us as god. But the unthinkable must be thought of, the unattainable must be reached for, if we are to make any progress and get beyond our present confines and break the shackles that bind us to a short and often shallow life in our small world of petty selfishness.

That is the ideal Carlyle holds up to us. More, he shows us plainly the relation we and our world bear to other worlds. He shows the laws to which we are subject, because we subject ourselves to fetiches and idols of our own making. He shows us the path to freedom: Brotherliness, Duty, Work. He points to the laws of Karma, to the power of Thought that make of us driven slaves, helpless victims in our foolish search for selfish happiness. He shows that freedom lies in selfless Blessedness. *Sartor Resartus*!

#### CONCLUSION.

Carlyle himself was a winged sky-messenger, a prophet. The world, it is therefore not unnatural, has never fully understood him, but has resented his censure of its ways. He wanted to teach, wanted to turn the world from materialism and prurient insincerity. Falsehood was to him the essence of all sin.

He wanted humanity to see itself as an incarnated fire-host, cause them to think of the purpose of their "ex"istence. Carlyle wanted to bring peace and rest to tempest-tossed souls, light to the dwellers in the haze of shadowland, freedom to the prisoners who are in bondage to the senses, and whose mind is gyved and burdened, so that its divine powers have to minister to desire working through the senses. Hope and confidence he wanted to bring to the laden and despairing. He preached the gospel of work and of the performance of natural duty which the present moment indicates. Even his hits are like those of Teufelsdröckh, dealt with charitable intent.

The worldly wise and the time-servers look upon him as a dyspeptic merely, and as having a crabbed disposition from which flows his disapproval and dissatisfaction. Thus do those who feel the justice of the sky-messenger's war, with lies and darkness, and his criticism both satirical and thundering of their worldliness, ignorance and hypocrisy, seek and find a temporary revenge.

Carlyle was essentially a teacher, a great spiritual philosopher. This must be apparent to any who have followed the foregoing teachings gathered from Sartor Resartus, the first of his greater works, and the best he ever wrote. Literature was to Carlyle, as he says in *Past and Present*, "a quarrel and internecine duel with the whole World of Darkness that lies without and within one." But since the world rejected him as a teacher he became a historian, himself, as he says of Teufelsdröckh in the chapter *Getting under Way*, "a winged sky-messenger, unaccepted as a terrestrial runner." Yet even in his later works, when he had abandoned the teaching of spiritual philosophy and wrote as a historian, many passages are interspersed which are in the nature of brief hints at an underlying philosophy, and which incite an intelligent reader to self-activity, which the Editor claimed was the effect of Teufelsdröckh's Clothes-Philosophy on him, and which, Carlyle says in the Sartor, "is the best effect of any book."

He wrote to Emerson in 1835, "Could anyone but appoint me Lecturing Professor of Teufelsdröckh's science—Things in general!" It seems that when he wrote the Sartor, in his youth, Carlyle, as if with prophecy, had set down his own future fate as a rejected teacher, for whom there was no demand, in the words, "It was to be remarked that though by title and diploma *Professor der Allerlei-Wissenschaft*, or as we should say

in English, 'Professor of Things in General,' he had never delivered any Course; perhaps never been incited thereto by any public furtherance or requisition."

There was a mystery connected with the fire-soul that stood behind the personality of Carlyle. Carlyle himself wrote once in his journal in December, 1848, "The chief elements of my little destiny have all along lain deep below view or surmise, and never will or can be known by any son of Adam."

Indeed, Carlyle may have been an "exile," that is, a member of one of the secret brotherhoods of sages, who for a time or a life lives in the world either from choice or to live out his Karma which demands the temporary return.

Such sages teach and work for the Palingenesia of which Carlyle says with concealment and yet revelation: "It is in this grand and indeed highest work of Palingenesia that ye shall labour, each according to ability."

#### THE END.

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In these times of ours, all Intellect has fused itself into Literature: Literature, Printed Thought, is the molten sea and wonder-bearing chaos, into which mind after mind casts forth its opinion, its feeling, to be molten into the general mass, and to work there; Interest after Interest is engulfed in it, or embarked on it: higher, higher it rises round all the Edifices or Existence; they must all be molten into it, and anew bodied forth from it, or stand unconsumed among its fiery surges. Woe to him whose Edifice is not built of true Asbest, and on the everlasting Rock; but on the false sand, and of the drift-wood of Accident, and the paper and parchment of antiquated Habit! For the power, or powers, exist not on our Earth, that can say to that sea, Roll back, or bid its proud waves be still.

—Carlyle, *Historic Survey of German Poetry*.



## THE INNER LIFE AND THE TAO-TEH-KING.

### IV.

By C. H. A. BJERREGAARD.

I SHALL now begin to talk directly out of the book Tao-Teh-King, the book I have referred to several times in my three introductory chapters on the Inner Life. I have chosen for a text a line from Athanase:

Our human souls  
Cling to the grass and the water brooks.

I am fully aware that this line has no meaning to city people, or to people who are absorbed in city problems. Nor has it any poetry in it for those who have no sense of the Infinite in Nature. Nevertheless, I say that I could not find a more suitable text or motto for to-day's discourse on "Simplicity," because my discourse will have no interest for city people, for people who prefer the stage to a midsummer-night's revel in the woods, and, who would rather breathe factory smoke than morning dew and the cool breezes of sunrise. Grass is, as I trust you shall see, a type of a simple and sincere life, a life for use, and, water you shall hear Laotzse speak of as a most marvelous element. No wonder then that human souls cling to them.

Simplicity, human souls, grass and water brooks are no abstractions. They are real things and not metaphysical entities, nor all poetry. And we need to concern ourselves with the practical, with life and its methods. I shall connect grass and water brooks with Simplicity and the three shall give us an insight into the human soul.

To be sure

"There's not a place on earth's vast round,  
In ocean deep, or air,  
Where skill and wisdom are not found,"

or as I said in the last chapter, "There is no place where God's feeling and imagination may not be seen"; but to-day I will extol grass and water and their union with human souls.

I must clear away some difficulties that may arise from misconceptions. While I shall recommend Simplicity, as the Tao-Teh-King defines it, I shall by no means advocate "simple" minds, or minds of "one idea." "Simple" people or simpletons are as a matter of course beyond the pale of our discussion, and, "one idea" people are to say the least a nuisance and usually fanatics. Simplicity as defined in the Tao-Teh-King means balance in the midst of fullness, and is the very foundation both of culture and Inner Life. This brings out the second point, I want to set straight, and emphasize. It is this: Simplicity is a method of Nature's, that lies at the root of all her doings. If I personified Nature, I would say that Simplicity was her one attribute. Again, I shall not advocate "The Simple Life" as it was preached in this country a few years ago. That movement came to naught because it did not rest on fundamentals: It was not Simplicity. It was a counterfeit and no more. It was merely a "knocking off." To knock off on your demands upon life does not produce Simplicity. Retrenchment is not Inner Life. "The Simple Life" and Simplicity are two different affairs. "The Simple Life" is only a compromise and can never produce Simplicity, and Simplicity does not necessarily mean a "Simple Life." Simplicity may be found in the midst of great abundance.

Let me start by asserting, that as far as Nature is concerned, we all start evenly and with the same favors, and say that all the differences among men are created by themselves. In the words of Wordsworth, I will present Nature's case. Listen to what he said in the "Excursion" (9th book).

"Alas! what differs more than man from man!  
 And whence that difference?  
 Whence but from himself?  
 For see the universal Race endowed  
 With the same upright form!—The sun is fixed,  
 And the infinite magnificence of heaven  
 Fixed, within reach of every human eye;  
 The sleepless ocean murmurs for all ears;  
 The vernal field infuses fresh delight  
 Into all hearts. Throughout the world of sense,  
 Even as an object is sublime or fair,  
 That object is laid open to the view  
 Without reserve or veil; and, as a power

Is salutary, or an influence sweet,  
 Are each and all enabled to perceive  
 That power, that influence, by impartial law.  
 Gifts nobler are vouchsafed alike to all;  
 Reason, and, with that reason, smiles and tears;  
 Imagination, freedom in the will;  
 Conscience to guide and check; and death to be  
 Foretasted, immortality conceived  
 By all,—a blissful immortality,  
 To them whose holiness on earth shall make  
 The spirit, capable of heaven, assured.  
 Strange, then, nor less than monstrous, might be deemed  
 The failure, if the Almighty, to this point  
 Liberal and distinguishing, should hide  
 The excellence of moral qualities  
 From common understanding; leaving truth  
 And virtue difficult, abstruse and dark;  
 Hard to be won, and only by a few;  
 Strange, should He deal herein with nice respects,  
 And frustrate all the rest! Believe it not:  
 The primal duties shine aloft, like stars;  
 The charities that soothe, and heal, and bless,  
 Are scattered at the feet of Man, like flowers;  
 The generous inclination, the just rule,  
 Kind wishes, and good actions, and pure thoughts,  
 No mystery is here! Here is no boon  
 For high, yet not for low; for proudly graced,  
 Yet not for meek of heart. The smoke ascends  
 To Heaven as lightly from the cottage hearth  
 As from the haughtiest palace. He, whose soul  
 Ponders this true equality, may walk  
 The fields of earth with gratitude and hope—  
 Yet, in that meditation, will he find  
 Motive to sadder grief, as we have found;  
 Lamenting ancient virtues overthrown,  
 And for the injustice grieving, that hath made  
 So wide a difference between man and man.

. . . How blest that pair  
 Of blooming boys, whom we beheld even now,  
 Blest in their several and their common lot!  
 A few short hours of each returning day



The thriving prisoners of their village school;  
And thence let loose to seek their pleasant homes,  
Or range the grassy lawn in vacancy:  
To breathe and to be happy, run and shout;  
For every genial power of earth and heaven,  
Through all the seasons of the changeeful year  
Obsequiously doth take upon herself  
To labor for them; bringing each in turn  
The tribute of enjoyment, knowledge, health,  
Beauty, or strength! Such privilege is theirs,  
Granted alike in the outset of their course  
To both—Whatever fate the noon of life  
Reserves for either, sure it is that both  
Have been permitted to enjoy the dawn—  
Both have been fairly dealt with; looking back,  
They will allow that justice has in them  
Been shown, alike to body and to mind.”

Is there not over all this a grand Simplicity? Does not Nature offer us all the same terms? And this quotation is a lesson in Simplicity. Nature's method is so simple, that most people never notice it. And this want of notice is the beginning of all the future differences between man and man. In this procedure of Nature, there is a lesson in the Inner Life.

I will now let Laotzse explain how the differences grow up after the beginning has been made by ignoring Nature's sublime Simplicity. He and Confusius met once and the following is part of a conversation that took place between them. Confusius is blamed for all the fuss he makes about laws, rules and regulations. It is reported by one of Laotzse's disciples that he spoke as follows to Confusius on the subject of Simplicity: “The chaff from winnowing will blind a man. Mosquitoes will bite a man and keep him awake all night and so it is with all this talk of yours about charity and duty to one's neighbor, it drives me crazy. My lord, strive to keep the world in its original Simplicity—why so much fuss? The wind blows as it listeth, so let virtue establish itself. The swan is white without a daily bath and the raven is black without dying itself. When the pond is dry and the fishes gasping for breath it is of no use to moisten them with a little water or a little sprinkling. Compared to their original and simple condition in the pond and the rivers it is as nothing.”

The lesson was severe and throws a strong light upon both teachers' methods. Laotzse would let Nature alone and let everybody remain in original Simplicity, firmly believing that truth would prevail; and, in as much as he spoke at the time when morals were decaying, he meant to tell Confucius that talking about duty and preaching would no more reform the people than a sprinkling would suffice for the fishes which had been taken out of their original element. The only way to reform, he meant to say, was to restore primitive Simplicity. Ignoring Simplicity produces all those fatal complications which now lie like a curse upon us. Confucius' insistence upon laws, ordinances and rescripts, had that fatal effect upon China, and, Confucianism no doubt is the cause of China's misery.

What will Simplicity do for us? A great deal, surely. Hear what chapter XXII proclaims: "He that humbles himself shall be preserved entire. He that bends himself shall be straightened. He that empties himself shall be filled. He that has worn himself out shall be renewed. He that puts himself low down shall be exalted. For these reasons the Sage clings to Simplicity and is a pattern for the whole world." And as if to repeat what Simplicity can do, the chapter continues with a description of the Sage: "He is not self displaying, therefore he shines. He is not self-approving, therefore he is praised. He is not vain, therefore he has merit. He is not self-exalting, therefore he is honored. And in as much as he is not striving, he is not in conflict with others, and no man is his enemy." And the chapter ends in a very remarkable way. It reads, "The ancient maxim: He that humbles himself he shall be preserved entire; Oh! it is no vain utterance! Verily he shall be returned home in peace." This closing sentence reads almost as if it meant: "Surely he shall be saved! He shall go to heaven!" as we would say in Western phraseology. Personally, it seems to me, that I have nothing to explain or add to these sublime teachings. Anybody may translate them into his own religious terms and will find them fully answering to all he believes and wishes for, if he wishes for the real root of virtue. Alas! how many do? Somebody, speaking in Western thought, will ask: "What about sin?" Laotzse's remedy against sin is "to feed the root instead of lopping off the branches," and, surely nobody can suggest a more rational remedy. Killing the sinful is only adding sin to sin. By restoring the errant they may and can change their ways. By "feeding the root," or restoring Simplicity, the world may be saved from desires and false notions and—from sin!

Restoring Simplicity means correcting our perceptions of values—but who cares to correct their perceptions of values? Everywhere they answer us that we need not preach. They have freedom and that gives true value to life and the use of life. Is this really true? I think not! The world has a great deal of liberty, but that is not freedom. Liberty has let loose numerous desires and men are being swamped by them and live not in freedom, but in a terrible social quagmire, in bondage to their own lower nature. Many know this, but dare not admit it. Something called “social conscience” once in a while cries out and calls for a halt, but it never advises a return to primitive Simplicity. It raises a gale and a few boats are overturned. Then there is calm again. What can be done? Laotzse tells us. This is what he teaches in the Tao-Teh-King: “By undivided attention to the soul, by restraining the passions and letting gentleness sway it, it is possible to become an infant (to continue as a child). By purifying the mind of phantasms it is possible to remain without a spot.” This then is what can be done: restraining the passions and purifying the mind of false thoughts and illusions.

The Tao-Teh-King (XVI) continues, “Having emptied yourself of everything, guard your tranquillity and remain where you are.” Exactly! “Remain where you are,” that is, in Simplicity, for Simplicity is restored when self is emptied of “everything.” Says the book: “This going back to one’s origin is called peace,” “Returning to the root means rest,” and, is a new Beginning. “This going back to the root is called preservation, and, he who is in preservation is enlightened, and, to be enlightened means to be royal, and to be royal means to be celestial, and, to be celestial means to be of Tao.”

I said as a commentary upon Laotzse’s words “remain where you are,” that “Simplicity is restored when self is emptied of everything.” That is dark talk unless I elucidate it, and, happily, I think I can do it by calling in the famous Meister Eckardt to help me. Meister Eckardt lived in the fourteenth century; he was a German Mystic and besides this a deep psychologist. He was at one time laboring to assure his listeners that they did not need to fear God’s damnation and anger on account of their sins, for said he, when the will in you is changed, everything is changed—Yea! never was! That is to say, in as much as the will is the center or the all of man, then, when the will is no more what it was, all that belonged to that former



state is no more either. The sinner being radically turned or changed is subjectively pure and simple again. Objectivity being outside would take its own course, or, in other words, the objective deed and the sin are two different affairs. The sin being subjective, and, not objective, vanishes the moment the will swings round—"Yea! it never was," as Eckardt said, having no root anywhere in the subject, and, the subject being in the everlasting "Now," there can be neither Past nor Future for it, consequently, the sin neither was, nor is, nor will be.

Apply this to what I said about the self being emptied of "everything," and, that that act would restore Simplicity, and you will readily see the truth and the profound signification of the word "Simplicity." By "emptying the self" is to be understood what Eckardt meant by the turning round of the will, and, by the restoration of Simplicity is to be understood the restoration of the eternal "Now." All this is psychology, or the mystery of the working of the soul or self. To put it in theological language, it means that God's anger is gone and forgiveness is absolute by the turn of will. But it does not mean, that karma is wiped out arbitrarily. The objective side of my deed remains for me to atone for, not because God does these things half-hearted or imperfectly, nay, simply because in my growth, I have reached no further than the deeds of the karma. I must labor further with my deeds, otherwise I shall never grow objectively, and, that I must.

What further can be done? Laotzse teaches it in the Tao-Teh-King (XV). It is asked: "May a man not make muddy water clear by keeping it still?" We answer yes, because we believe in the original goodness of man. By keeping still, that is to say, by abstaining from evil, the mud will sink and the water be clear again. The mud is not evil in itself, it is only in its wrong place, when stirred up in the water. No action is either good or evil in itself, but it may be so, when prompted by somebody's wish or when out of order.

Again, the teaching is (XXXVII): "Nameless Simplicity" would produce absence of desire, and, "Rest would return, and, thus the world would regenerate itself." Can there be any doubt about it? It is the loss of Simplicity and the sinking into the complexity of things that has wrecked humanity and brought about the frightful moral ruin we see about us. Therefore, if Simplicity could be restored the world would righten itself, as does the ship when the shifted cargo is thrown overboard. We

need to-day single mindedness, candor, and disinterested teachers to give the example of a life in Simplicity. No social nor political revolution is enough. We must go much deeper. When I think of these conditions my mind runs into the scenes in the Apocalypse and I perceive all kinds of horrors coming to produce suitable conditions.

No doubt some will argue that no Simplicity or return of childlikeness can reform the world. And they will say that much more radical means will be needed. Those that argue that way are wrong, and, they are ignorant about the dynamic forces that work in Nature and human life.

Laotzse knew the truth and spoke with insight when he said: (XLIII) "The weakest thing in the world will override the strongest."—(XXXVII) "Tao is quiescent, yet leaves nothing undone."—(XXXVI) "The soft and the weak overcome the hard and the strong."—(XXXV) "Tao is as nothing, yet in its uses it is inexhaustible."—(IV) "Tao is without limitation; its depth is the source of whatever is."—(XLVIII) "By non-action there is nothing which can not be effected."—(LII) "To remain gentle is to be unconquerable."—(LIV) "Whoever develops Tao in the world will make Virtue triumph."—(LV) "What is not of Tao, soon comes to an end."—(LXI) "A woman conquers a man by continual quietness."—(LXVII) "Gentleness is always victorious."—(LXXIV) "The celestial Tao does not strive, yet overcomes everything." All these quotations fully bear out my contention that Laotzse's teaching about the weak overcoming and mastering the strong, is a teaching that represents Nature's method.

"The weakest thing Laotzse knows of is water. Of that he says: (LXXVIII) "Nothing on earth is so weak and yielding as water; yet for breaking down the strong it has no equal." (VIII) "It can get into the most inaccessible places and that without striving. It is therefore like Tao." Taoism has studied water very closely and Taoists constantly quote texts about it. I will give you one, rather lengthy, but to the point. From "History of the Great Light," a famous Taoist text by Huai-Naw-Tsze, Prince of Kuang Ling, I quote as follows about water:

"There is nothing in the world so weak as water; yet its power is such that it has no bounds; its depth is such that it cannot be fathomed. In length it is without limit; in distance it has no shores; in its flows and ebbs, its increase and decrease, it is measureless. When it rises to the sky, it produces rain and

dew; when it falls upon the earth, it gives richness and moisture; there is no creature in the world to whom it does not impart life, and nothing that it does not bring to completion. It holds all things in its wide embrace with perfect impartiality; its graciousness extends even to creeping things and tiny insects, without any expectation of reward. Its wealth is sufficient to supply the wants of the whole world, without fear of exhaustion; its virtue is bestowed upon the people at large, and yet there is no waste. Its flow is ever onward—ceaseless and unlimited; its subtlety such that it cannot be grasped in the hand. Strike it, you hurt it not; stab it, you cause no wound; cut it, you cannot sever it in twain; apply fire to it, it will not burn. Whether it runs deep or shallow, seen or unseen, taking different directions, flowing this way or that, without order or design, it can never be utterly dispersed; its cutting power is such that it will work its way through stone and metal; its strength so great, that the whole world is succored by it, or (literally translated) it is able to support the ships of the whole world on its broad bosom. It floats lazily through the regions of formlessness, foaming and fluttering above the realms of obscurity, that is to say, in the forms of clouds; it worms its way backwards and forwards among valleys and water courses; it seethes and overflows its banks in vast and desert wilds. Whether there be a superfluity of it or a scarcity, the world is supplied according to its requirements for receiving and for imparting moisture to created things, without respect to precedence in time. Wherefore there is nothing either generous or mean about it, for it flows and rushes with echoing reverberations throughout the vast expanse of earth and heaven. It cannot be said to have a left side or a right, filling everything as it does; it winds and meanders backwards and forwards, this way and that, being co-existent in point of time with the entire Universe—for which cause its virtue may be called perfect. And how comes it that water is able thus to bring its virtue to perfection in the world? It is because of its gentleness, weakness, fertilizing properties and lubricity." And Laotse himself said: "That which is the weakest thing in all the world is able to overcome the strongest. Issuing from nothingness it returns to nowhere, and from this I know that there is advantages in non-action." This was Taoism, and, you cannot gainsay a single point.

Now remember, I was reading this to prove how powerful the weakest may be. Let me now quote a Western man, Ruskin,



on water. Indeed, Ruskin's enthusiasm (*Modern Painter's*, Section V, "Truth of Water") ought to be ours: "Of all inorganic substances, acting in their own proper nature, and without assistance or combination, water is most wonderful. If we think of it as the source of all the changefulness and beauty which we have seen in the clouds; then as the instrument by which the earth we have contemplated, was modelled into symmetry, and its crags chiselled into grace; then as (in the form of snow) it robes the mountains it has made, with that transcendent light which we could not have conceived if we had not seen; then as it exists in the foam of the torrent, in the iris which spans it, in the morning mist which rises from it, in the deep crystalline pools which mirror its hanging shore, in the broad lake and glancing river, finally, in that which is to all human minds the best emblem of universal, unconquerable power, the wild, various, fantastic, tameless unity of the sea; what shall we compare to this mighty, this universal element, for glory and for beauty? or how shall we follow its eternal cheerfulness of feeling? It is like trying to paint a soul."

I quote this, too, to prove how powerful the weak may be. How marvellous is not Beauty and yet it is intangible. Beauty can take hold of a human heart, when neither truth nor goodness can move it!

You have now heard a great deal about the weakness of water and you have verified as truth of all you have heard. Let me now turn the leaf over and show some of the marvels this Weakness performs, and combining the two descriptions as symbolical of Simplicity, it will readily be seen, that Simplicity is a workmaster of miracles and that we never can fail essentially in life if we identify ourselves with it. Water covers seven-tenths of the surface of the earth. Not much left, is there? In connection with atmospheric oxygen and nitrogen, it surrounds the earth to a height of two hundred miles, it is estimated. Surely we may well say that we live and breathe in water, yea, we may even say that we are made of water, because three-fourths of the weight of all animals and plants is water. Certain it is, that our body could neither be built nor sustained without water. It is water and light that transform the inorganic in the plant to the organic, and thus becomes the source of our energy. This is directly important for us personally. But water exists not alone for us. Simplicity is not only a human virtue. Water, though seldom chemically pure, is without smell and

taste, two of the most animal senses. Being without smell and taste points to its freedom from anything that can be called rottenness; moreover, water is cooling and a solvent for all that which man normally takes into his body and assimilates. Apply this to Simplicity with which Laotze's and his followers compare it, and, surely, you can see Simplicity as a "cooling" force, and as a "solvent" of many difficulties.

Though water is soft and pleasant, it hides enormous strength. It is composed of oxygen and hydrogen, two of the most powerful gases. Bring these two together under the blow-pipe and they unite in a violent explosion. Simplicity contains in itself two equally strong powers: activity and passivity, and, where these two are brought together under the blow-pipe of circumstance, they produce terrific effects. It has been suggested that if the earth ever burns up, as old traditions say it will, then the energy to do it will arise from the Ocean, because the Ocean is simply at present concealing the two fire elements which can and will burn anything. It can then rationally be inferred from this that Simplicity is the same power and the same energy, only on another plane. Do you not think it worth while to pay some attention to this subject of water and Simplicity, as taught in so unique a way in the Tao-Teh-King? Where is the strength equal to Simplicity?

I will wander away a little from the direct subject of my lecture and give you a few problems to think about in connection with water and Simplicity. Perhaps you will have more respect for the Hindus' bathing in the waters of the Ganges, and for the Egyptians of old who held the Nile to be sacred and even thought the rivers were gods. Perhaps you will also reconsider your notions about the frequent illustrations so common among ancient people and in the East to-day. Perhaps you will think of your own bath in a different way, and, perhaps you will bathe differently now, than you used to. In old Babylonia, proselytes were initiated by baptism and the custom was borrowed by the Levites and transmitted to the church. In Ex. XIX-20, we are told that Jehovah would not come down and give the law before the people had washed their clothes. In John's Gospel (III-5) it is reported that Jesus declared to Nicodemus that nobody could enter the kingdom of God before he was born of water and spirit. All these things and the suggestions they have called forth, I want you to think over in connection with Simplicity. Your meditations upon them can only stir you up to a consideration

of all the marvels that we pass by in the ordinary day life, and, call out a desire to change and do better in the future. Anybody penetrating into these mysteries will understand much of the hidden meaning in the voices of the sea, I spoke of in my second chapter, and can neither drink a glass of water nor wander on the seashore without marvelling and thinking of mysteries and of veils that do not hide but do reveal. So much about water.

Laotzse does not speak of grass, but I will do so in connection with this subject of Simplicity, because grass represents in the organic world the same state of mind and heart as water does in the inorganic. The peculiar character of the grass is its power to adapt itself to the service of men. In its marvellous Simplicity of build it shows humility and cheerfulness. It is satisfied to be trodden on and fed upon. It seems even to cheer up under all kinds of violence and ill usage. Cut it down, and, next day, it multiplies its shoots and sends a rich perfume to you from its withering leaves. It keeps itself green through the winter and greets you in fruitful strength next spring. Have you ever studied that dainty little spear of fluted green, we call grass? It is more marvellous than any church spire, and it teaches the same lesson every spring when it rises up from the soil with song of glorification to the Sun above, and a silent prayer of thanks for preservation to mother earth below. Its Simplicity is so great, so profound, that but few notice it long enough to speak about it, yet, we should know no fair earth if the grass did not fulfil its mission. The earth would be nothing but desolation and we should not be among the living. Nature's primary object with grass seems to be the protection of the soil. If the soil were not protected by an organic covering it would speedily pass away and only the bare rocks remain, because floods would wash it away and the sun would burn it up. Simplicity fills a similar office. The destructive power of man's heterogeonous culture would lay him waste very soon. He keeps himself in check by retirements upon the conservative forces of existence. The grass family feeds us. All our cereals come from the grasses. The grass family comprises over three hundred genera and not less than three thousand five hundred species. In grain the grasses furnish a larger amount of sustenance to animal life than all other tribes of plants together, and, thus they are truly the physical basis of all civilization. Reflect upon this and you will soon see that Simplicity serves the same purpose in the higher life; that is, that the Inner Life so to say,



lives upon it. The grass is the commonest of common things, and, therefore the ever-present god. The universality of grass is one of the most poetical of facts in the economy of the world, and, its name is so universal in its signification, that I may almost identify grass with Nature. The word "grass" means to grow, to sprout, and, the word "Nature" means the same; that is, to bear, to bring forth. You have heard much about Simplicity. Does it not all find its realization in grass?

As grass is earth's garment, so is Simplicity the most beautiful garment the soul can find. Both grass and Simplicity are found watching "in all the places that the eye of heaven visits." They love each other like brooks and the watercourses. They follow each other and make gardens for the spiritual man. The grass family has never betrayed its trust; neither has Simplicity. They are back of all man's love and have covered over the sands of sin which human faithlessness has washed down upon so many fair flowers of spirituality. The grasses have spread out the garment and Simplicity has taken the seat thereon.

There is still one more family likeness I wish to point out. It is most interesting and convincing. Grasses are endogens and their growth is endogenous; that is, they grow from inside and not by concentric rings as for instance the oak. They increase by the intercalation of new cellular and vascular tissues among those already formed. They are "inside growers" and so are lillies and palms. You will at once see the similarity to Simplicity for that certainly is of inside growth and not of the outside.

You can now see why I quoted as my text the poetic sentiment, I started with:

. . . Our human souls  
Cling to the grass and water brooks.

*To be continued.*

## "SAVONAROLA" OF FLORENCE.

THEOSOPHIST, REFORMER AND MARTYR.—A PORTRAITURE OF  
SPIRITUAL GROWTH AND DEVELOPMENT.

BY DR. W. WILLIAMS.

*Continued from Vol. 8, page 370.*

"THE GENERAL STATE OF ITALY AT THE END OF THE FIFTEENTH  
CENTURY."

TO live under the shadow of a nameless dread, to endure the consciousness of some invisible approaching evil and be uncertain and unable to define its nature and the form or manner in which it will manifest itself, is one of the greatest afflictions that can befall humanity. To fight and grapple and wrestle with an open foe, to meet with misfortune and calamity face to face, tends to arouse and develop all its latent forces and evoke all its energy of will and determination of purpose and those traits of character by which the forces of nature are modified and rendered innocuous, and which reveal its true origin and lineage as being, in the language of the psalmist, but a little lower than the Elohim themselves. But to walk and live in the darkness and gloom of uncertainty instills us with an overwhelming emotion and feeling of apprehension that in its consequences on national and individual life is most distressing and disastrous, and, whilst it lasts, changes us into spiritual paralytics, or mental weaklings in purpose and will and abject slaves of dread forebodings that drive us like dumb-driven cattle into the vortex and abyss of despair.

This was the unhappy state that generally prevailed throughout Italy at the close of the fifteenth century, the darkest and dismalest period in her history. The Goth and Visigoth, the Vandal and the Hun had in the past invaded and despoiled her and decimated her fairest provinces and carried fire and sword through her beautiful valleys and over her sunny plains, but they could not extinguish that old Roman spirit of patriotic valor of

their ancestors by which they conquered the whole world. Invaded by foreign foes and torn and rent by internecine wars and quarrels between petty states, yet had Italy passed through the fiery ordeal and, phoenix-like, rose again and regained her former prestige as the leading state in Europe, and the home of philosophy, science and art. Students from other countries, just emerging out of their state of barbaric ignorance, flocked to her for instruction and learning. Her artists in painting, architecture and sculpture, her philosophers and physicians, her commercial bankers, merchants and navigators, all contributed to enhance the glory and pre-eminence of their country and though unable to conquer the world again by might she subdued it and ruled supreme by the power of her intellect and the productions of her genius. A great and glorious future loomed up again which would have become realized and placed her in the van of modern civilization, had it not been vitiated and marred by the existence within her midst, of a corporation styling itself the "Holy Mother Church," that by its ambitious, grasping and clutching after imperial rule and usurpation of authority and dominancy over the minds and conscience of its members, became a seminary of all that was vicious and corrupt, and an example of crime and immorality that greatly and powerfully contributed to the degradation of national life and character, and the subversion of spiritual growth and religious progress, that are the chief factors in the amelioration and elevation of humanity wherever found or located. Its lessons were well learned by Italian princes and politicians and practiced to such an extent, with cunning artifice and consummate duplicity, that converted Italy into a cauldron seething with plotting and counterplotting, conspiracies and internal wars, the chief instigators of which were mostly popes who usually contrived to appropriate for themselves and the enrichment of their families the lion's share of the plunder and spoil. Hence the popedom became a curse instead of a blessing and benefit to the democracy or common people, the prey of the two great harpies and vultures, Church and Autocracy.

Wearied, disheartened and borne down by the exactions of their spiritual and temporal rulers, the populations of Italy in the time of Savonarola lived on in their unhappy, degraded condition, helpless and almost hopeless of any change for the better. It is the history of democracy throughout the ages, and will continue to be so until it attains to a knowledge of and realizes



within itself the light and power of that higher spiritual life that brings and imparts to every soul the true knowledge and wisdom that can dispense with professional politicians and sacerdotal autocrats; then will it enter under the dictates and education of its higher self onto its high destiny and form itself into an universal brotherhood when as in the golden age that will come to it again, each man shall be a king and priest in his own household and family and they that be wise "*coloro che sanno*," shall be its true leaders and teachers, guiding it into that path of peace and national progress wherein each nation shall work out and realize its own destiny and accomplish its own peculiar mission, freed and undisturbed by those disquieting and disruptive forces and influences which tend to mar and weaken the feeling of friendship under the aegis of which humanity thrives, grows and manifests its latent capabilities and potentialities that make it lord and master in the realm of existence in which it now lives, moves and has its being.

This realized, then true religion consisting not in the belief and profession of creeds and dogmas beyond the reaches of the soul but in obedience to the dictates and injunctions of the divine Spirit within and educator of each human being, and leads into new paths and opens out and reveals avenues of higher knowledge so that the True, the Real, may be observed not as in a glass darkly but face to face and regarded as the eternal verity on which are based man's hope and future happiness.

The pontificate of Alexander VI was fated to bring to a climax the unhappy karma under which Italy suffered in the fifteenth century. No sooner was he seated in the papal chair when he began to plot and scheme how best to accomplish his ambition of ennobling and enriching his illegitimate children. This he was able to do through the jealousy and distrust prevailing amongst the several petty potentates and usurping tyrants, who began to fear and tremble and be imbued with the general feeling of uncertainty that was now in the air, as they asked themselves the tormenting question: What next? And there was but one man who could answer it, Savonarola, who, endowed with prescient vision of what was fast approaching, discerned and foresaw with prophetic eye the oncoming deluge that, with ruin and disaster, was soon to sweep over the whole of Italy, and whose tones of warning and fervent exhortations to turn and live the higher life found their resonance in the hearts and minds of everyone who heard them. His was the voice in the wilder-

ness that, like another prophet in centuries gone by, cried aloud: "Prepare ye the way of the Lord, make straight his paths, for every valley shall be filled and every mountain and hill shall be brought low and the crooked places shall be made straight and the rough ways be made smooth and all flesh shall see the salvation of God."

Though Savonarola had a clear perception of events about to transpire, yet the agents of karma that were secretly acting and preparing to bring them to pass were not known or revealed to him. He could cognize results, but not discern and detect the actors engaged at that time in planning and elaborating the impending catastrophe. They were only known to the great ruler on high, all of whose works are truth and his ways, just. But those that walk in pride and delight in wrong doing, he is able to abase. Savonarola could therefore only lift up his voice under the circumstances, deliver his message, make known and describe his visions and wait in calmness events as they manifested themselves. He had not long to wait. The thunderbolt was prepared and ready to be launched, that was to fall and fill the whole of Italy with fear and trembling to rectify centuries of injustice and wrong doing both in church and state.

#### AN ITALIAN JUDAS.

Ludovico, the usurping tyrant of Milan and surnamed the Moor, from the darkness of his complexion, was the prime mover and originator of the disasters that Italy was doomed to suffer. He had seized hold of the government of the Milanese state and kept imprisoned the rightful heir, Giovanni Galeazzo, his nephew, who always weak and ailing from the effects of a slow poison secretly administered to him in his food, lacked the strength and energy to take steps to rid himself free from his perfidious relative and thus regain his rights. He had, however, wedded Isabella of Arragon, daughter of Alfonso, son and heir of Ferdinand the King of Naples, the most influential and powerful of the Italian states. Possessed of great mental endowments and energy of character, she bitterly resented the enforced captivity of her husband and had recourse to her grandfather and begged him to redress her wrongs and reinstate her husband as head of the state of Milan. Ludovico, though crafty and cunning, was naturally timorous and distrustful and therefore on learning what had taken place, became greatly alarmed

and uncertain of his position and usurped authority. He resorted to several expedients in order to retain his sovereignty and was constantly weaving fresh plans and scheming plots and designs which, proving vain and fruitless of benefit to himself, added greatly to his craven fear lest the same fate should befall him that he had inflicted upon his wronged and unfortunate nephew. Lorenzo the Magnificent had been his great friend and ally, and in his extremity, Ludovico now sought to continue the alliance with Piero, his son and successor in Florence. Unfortunately for him and unknown, Piero at that time was himself plotting with the king of Naples and therefore declined all his overtures and professions of friendship. Becoming then alarmed for his own safety and fearing the vengeance of the Neapolitan monarch, Ludovico conceived the plan of intriguing with the king of France for the invasion of Italy, imagining and hoping that amidst the turmoils and disturbances that would inevitably ensue, he would escape the downfall and ruin that threatened him. His project was favorably entertained by Charles VIII, then ruler of France, who had recently ascended the throne and was ambitious and eager to distinguish himself by martial enterprises, as he possessed and commanded a highly equipped and well-drilled army provided with all the latest and most improved artillery. The project of Ludovico seemed therefore to give him the opportunity for displaying his prowess and as there was a dispute between himself and the king of Naples respecting some imaginary rights to the sovereignty of that Kingdom, Charles decided to attempt their recovery. Though his ministers, together with the nobles, were at first greatly opposed to the undertaking, they eventually consented to it through the exertions and arguments of the cardinal of St. Piero in Vincoli, one of the few prelates and church dignitaries who had cast their votes against the election of Alexander and resisted all his attempts and efforts to bribe them. The cardinal's chief object was the ultimate deposition of the pope, now become his greatest enemy, who sought by various artifices to inveigle him into his power and administer to him the lethal quietus by which he was accustomed to rid himself of troublesome and hateful foes.

#### "THE FRENCH INVASION OF ITALY."

Charles VIII of France was by no means an ideal monarch, not being gifted with those mental faculties and intellectual abil-



ities that are essential in the conduct of a campaign or the government of a state. Unstable in character, sensual and self-indulgent in habits of luxury and feasting, he was weak in will and infirm of purpose and also subject of fits of vacillation and irresolution that could only be dispelled by the presence of threatening dangers from which his well disciplined and powerfully equipped army, the bravery of his captains and the sagacity of his ministers and counsellors of state were able to save and deliver him with the result that they did all the hard work, but he appropriated all the honor and glory to himself. The greatest incentive to Charles' invasion of Italy was the disunion prevailing at that time amongst the rulers and potentates, whose petty disputes and quarrels amongst themselves so disgusted their subjects that they were favorably inclined to welcome the coming of any one who would dissipate and break the grinding tyranny beneath which they groaned and suffered. Acquainted with this unhappy state of popular expectancy, Charles set forth on his expedition in the month of August, 1494, which, as described by all subsequent historians, was fated to change the political status of the whole of Europe and begin a new chapter in the history of modern civilization. His army was forty thousand strong composed of veterans well equipped with the most improved weapons and thirty-six pieces of artillery drawn by horses and mounted on four-wheeled carriages, which were quite a novelty in the art of warfare at that time. By a new method of drilling and marching and the facility it had acquired of maneuvering quickly in strong and compact squares, the impulse of whose rushes was overwhelming in their momentum, no other army existent in the whole of Europe was able to withstand and oppose it with the slightest hope or chance of success. Ere Charles crossed the borders of Italy he was visited by Ludovico, the Moor, whose real character and nature excited disgust and caused him to be hated and disliked by all the officers of the French army. After wasting a whole month in the small town of Asti in shameful excesses, the king was roused to action on learning of the success that had attended his troops in southern Italy. Their ravages caused them to become regarded with terror and alarm. Giving now the order to march forward, his army, like a huge moving avalanche, rolled over the plains of Lombardy, overwhelming towns, villages and hamlets in its track and inspiring terror and dread in the hearts of everyone.

"FLORENCE ALARMED, TURNS TO SAVONAROLA, FOR COUNSEL AND ADVICE."

The effect on the public mind, especially in Florence, produced the wildest excitement and forebodings of a terrible doom that was about to assail it, with all the suddenness of a thunderbolt out of a clear sky, filling the minds of its citizens with feelings of ineffable consternation and horror. In such a dread crisis all the magistrates and state officials, nobles, merchants and artisans, with faces blanched with fear and trembling hearts, turned to Savonarola who, on the evening of the very day the news arrived of Charles' coming, was to preach the last of his discourses upon the subject of the Deluge and the closing of the Ark. Long before the great doors of the Duomo or cathedral were opened, vast and increasing crowds trooping and streaming into the city from the neighboring heights, surrounded the sacred building to hear and learn from him what they must do in this, the hour of dire extremity and impending danger which he had so truly predicted and so often warned them of. As the hour of service approached, the vast edifice was packed and crowded with thousands whose beating hearts and heaving breasts, evidenced the deep sense of the awe and dread that oppressed them like some horrid incubus or nightmare crushing them in its ponderous and mighty grasp. Not a word or whisper escaped from the immense audience who, with strained eyes fixed upon the lofty pulpit, waited for the appearance of their faithful friend and true counsellor in whom their hopes of the future were placed and centered.

Feeling himself to be only an instrument in the hands of the mighty potentate that alone ruleth in the kingdom of men, Savonarola, though affected by the general feeling of dismay, remained unalarmed at the news of the approaching enemy, he, alone, amidst the panic-stricken citizens of Florence retained calmness and tranquillity of mind and heart, as he sensed operating behind the calamity that threatened them, a guiding and controlling power that from the beginning of all time and throughout the countless ages of human evolution has been and still is leading humanity by unknown ways and mysterious avenues into the true path of light and truth, of real progress and happiness, a power that makes for righteousness—from seeming evil educing good—opening up the mind and soul of man for higher and loftier conceptions and views of duty, of law and

order the foundations of that polity of peace and unselfish good will by which only can the Brotherhood of Man become a realization and a fulfilled prediction of prophets and seers in bygone ages of an era to come when all things shall be made new, and death and hell be cast into the primal fire that purifies and renovates and restores all created things and beings.

As Savonarola stepped out of the sacristy and slowly wended his way through the choir and ascended into the pulpit, a profound sense of the awful responsibility devolving upon him, and also the gravity of the occasion seized him as he looked down upon and surveyed for a moment the sea of upturned faces and noted the wistful eyes of his auditory fixed and centered upon himself, all waiting and yearning for the word that reanimates and strengthens, bringing with it the light that dispels and dissipates darkness and gloom and reveals the path of duty and right that each one may walk in safety and with confidence. Then felt he as he had never felt before, the tremendous weight of obligation and the heavy burden of duty he was called to bear in the discharge of his life mission, and also cognized vividly and clearly the dread consequences and results that might follow by a single word rashly or imprudently uttered. Standing for a moment with soul agonizing and praying inwardly for divine wisdom and light and guidance, Savonarola opened his little bible and read out in a voice low yet clear and resonant the awe-inspiring words "*Ecce! ego adducam aquas super terram!*" "Behold! I even I, do bring a flood of waters upon the earth (Gen. VI.17)." The words struck home to the hearts of everyone who realized now the great truth that righteousness of life and right doing exalteth a nation, but sin and wrong doing is the ruin of nations and peoples as of individuals. In words calm yet sympathetic, he sketched the history and dwelt upon the fate of the antediluvians who by their fearful vices, their wilful ignorings and violations of the divine law of right and humanity, by their absolute addiction to sensual pleasures and selfish indulgence in their animal propensities, their utter disregard and wilful antagonism and disobedience to those higher and ennobling emotions and sentiments of fraternal love, of duty and active benevolence that through all ages and from the first appearance on earth of humanity have streamed into it through the diviner part of its nature, they reaped what they sowed, and perished, submerged beneath the waters of a flood and sank in the depths of a pitiless overwhelming deluge of ir retrievable ruin and dis-



aster, excited and brought on by their own selves and from which there was no escape or deliverance. Pausing a moment he gazed upon the vast audience whose breasts were now heaving with emotions and their hearts rent with feelings they could scarcely restrain.

Savonarola continued: "From the annals of the past we learn and perceive the great fact that history repeats itself, for the great law of moral causation and retribution never ceases to operate, so that wrong doing and the violation of the law of righteousness bring with them, their own special and peculiar punishment which, though it must be borne and endured, may however become mitigated by timely repentance and obedient conforming to the dictates and admonitions of the divine spirit within us that is ever present, teaching and enlightening the souls of the children of men as they appear upon the stage of human existence. As he went on discoursing, the form of Savonarola seemed to grow and expand and become encircled with an aureole of mystic strange light which many of his auditors had observed on another occasion in the past. It was as though a power was within him struggling to manifest itself in strains of fervid, glowing eloquence that overwhelmed and carried them before it. It was as Savonarola used sometimes to say, like an inward consuming fire, that compels me to speak with all the fiery earnestness and intensity of an Elijah, blended and joined the tender love and pathetic sympathy of Jeremiah, so Savonarola exhorted and pleaded with the citizens of Florence to remain quiet, to stand still and calmly wait as brave men and true patriots, as stood and waited the children of Israel on the Red Sea shore, to see the deliverance awaiting them.

Lifting up his hand, he cried aloud: "The sword is come, the prophecies are fulfilled and the flood of waters is fast approaching. Oh, Florence, the time of songs and dances has passed away. It is now time to bewail thy sins and wrongdoing, with rivers of tears, thy sins oh Florence and thine oh Rome above all, and thine oh Italy are the causes of the threatening deluge. And now what must ye do? What ought ye to do to avert it? Repent and pray and become united in bonds of love to each other. Let the wicked forsake his ways and the unrighteous man his thoughts and turn unto God, for He will yet have mercy and will abundantly pardon. Do this and the danger ye so much dread shall pass by, the cyclone of ruin and desolation sweep over you, leaving you unharmed and Florence fair and

beautiful shall continue to exist as ever, respected and honored by all as truly the city of the Lilies. Oh ye its people I have been as a father unto you. For years I have wearied myself and lived on only to make known unto you the blessed truths of the diviner life. May I have at least the reward of seeing you doing good works. Oh my people what else have I desired than to see thee safe, and behold brotherly love prevail amongst you. Oh ere it be too late, repent ye for the kingdom of heaven is at hand."

And there in the lofty pulpit Savonarola stood as one entranced, with form erect and extended arms, with look and eye of an inspired prophet. Men and women, nobles and peasants, bankers, merchants, councilors and signors of state, poets, savants and philosophers, of all ages and conditions, stood or sat enraptured and lifted up out of themselves as Savonarola with clasped hands and on bended knee concluded his discourse with the closing words: "I turn to thee oh my Lord who didst die for love of us and for our sins. Pardon I beseech thee, thou Divine One, pardon the people of Florence I pray, who now desire to be thine."

Scarcely had Savonarola ceased, when from the lips and hearts of the vast audience burst forth sonorous and strong the tones of a grand "Amen" that shook and reverberated throughout the great building and ascended heavenward, and as the worshippers marched out in silence, wending their way homewards, a power had entered into their hearts and minds, they could not tell how, "that calmed down all passion and fear of the future and imbued them with a spirit of fraternity and self-restraint that brought with itself and imparted to them a strength to face calmly and fearlessly the dangers that would soon be at their doors.

*To be continued.*

# THE SCIENCE OF UNIVERSAL HARMONY.

The Correspondence between the Human Soul, Numbers, Geometry, Music, Color, Astronomy, Chemistry and the Human Body, and their Practical Application to Modern Problems.

BY KNUT M. PAULI.

*Continued from page 52.*

FROM the diagrams of Figures 71 and 72 we can find out in which groups F is present, that is, in which hierarchies the forces of the [28] are to be found.

## TABLE XXXV.

*Presence of the [28].*

In the D group F is major creating note.

				Corresponding note in D group is F.
"	"	D'	"	primary minor keynote.
				Corresponding note in D group is E.
"	"	E	"	absent.
"	"	F	"	governing note.
				Corresponding note in D group is D.
"	"	F'	"	absent.
"	"	G	"	primary major keynote.
				Corresponding note in D group is C.
"	"	G'	"	minor creating note.
				Corresponding note in D group is B.
"	"	A	"	absent.
"	"	A'	"	secondary minor keynote.
				Corresponding note in D group is A.
"	"	B	"	absent.
"	"	C	"	secondary major keynote.
				Corresponding note in D group is G.
"	"	C'	"	absent.

From this table we arrive at the conclusion that F is present only in the groups whose governing notes are themselves



represented in the F key-group, or the notes D, D', F, G, G', A' and C. The same law holds true with all the other notes; we may sum up as follows:

*Each governing force of the twelve hierarchies is represented only in the active hierarchies of its own sevenfold key-group.* Consequently, the forces of the [28] appear in the [36], [15] and [6] of the fundamental or D group, and in the [10], [36] and [21] of the complementary or G' group. They appear, besides, in the [3] by the power of interchangeable action. In our solar system the [28] forces appear in the planets of Jupiter and Mars, besides the Sun, or the whole major branch of planets. They may appear in the other planets as sub-forces, but not as prominent directing forces. In the Earth the [28] is present as a force balancing its own.

The four diagrams in Figures 79, 80, 81 and 82 should now be studied together. Although they concern any key-group or planetary system or Order of the White Lodge, they may be applied here with regard to the note F as head note or the Order of the [28], and its relation to other Orders. In the first diagram of Figure 79 the principal qualities of the seven notes and their mutual relationship is shown. The numbers from 1 to 7 may be replaced by the seven notes in the symmetrical scale of any key-group. Thus, for the D key-group the numbers would be represented by A, B, C, D, E, F and G, from 1 upward; in the F key-group the same numbers would be replaced by the notes C, D, D', F, G, G' and A'. Each of the four diagrams can be applied to all the twelve groups, or any key in the musical system. The use of such diagrams is time-saving, as it allows a quick apprehension of the standing of any note in any group.

Figure 80 is used for finding out all the *direct twin notes* of a certain note, which then is placed at the center 4, and the six other branch notes on the other numbers. Suppose this central note is D. Along the full drawn lines emanating from the point 4 we find all the twin notes of D, and the group where their governing note is to be found, is represented by the end of the dotted line which runs from the center of the connecting line between the two twin notes through the center of the circle. Thus, 4 D and 5 E are direct twin notes in the 1 A key-group; here D is secondary major key-note and E secondary minor key-note. Further, 4 D and the black outsider F' are primary key-notes in the 5 E group; in this group 4 D is primary major and F' primary

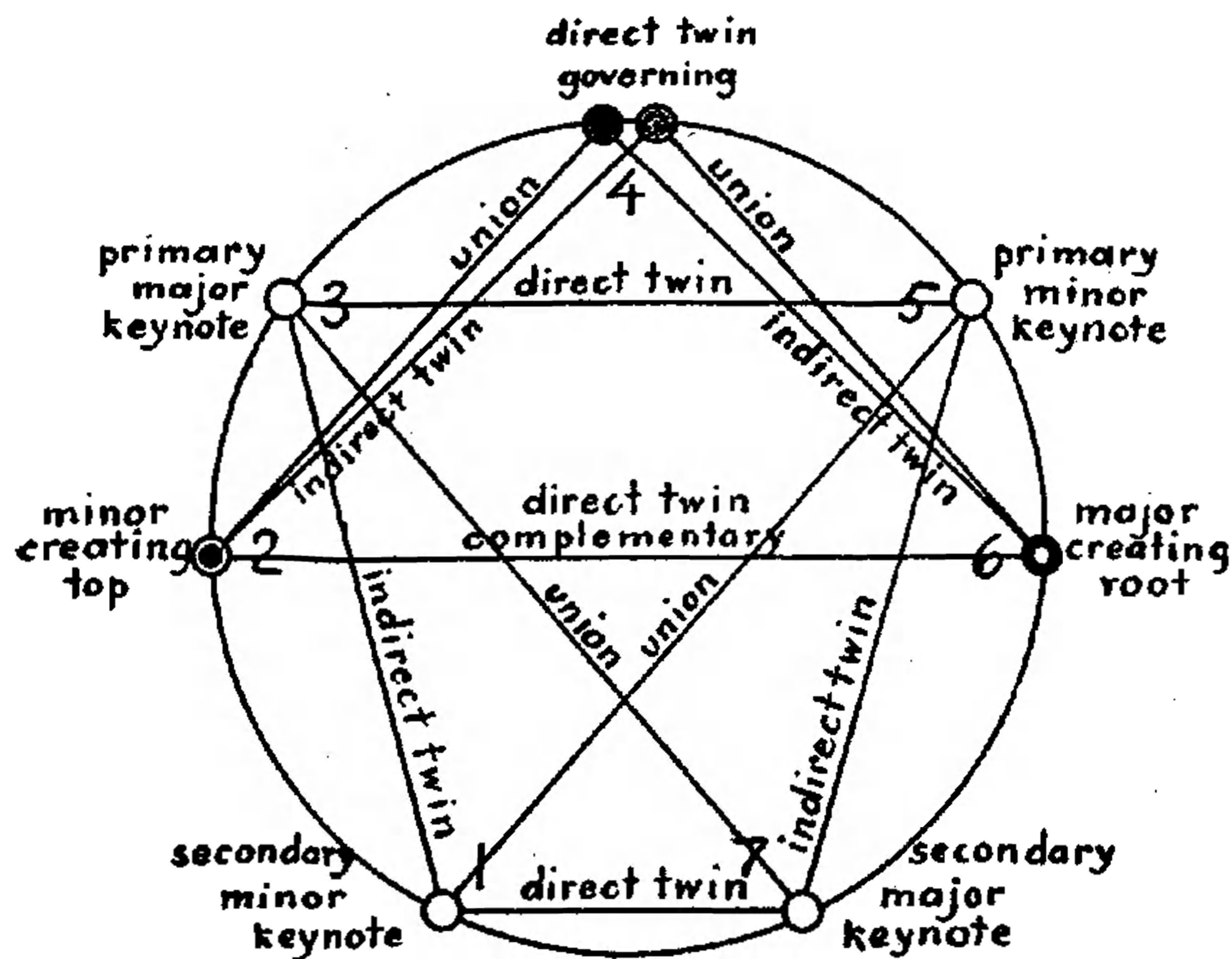


Figure 79.

*General diagram of a key-group.*

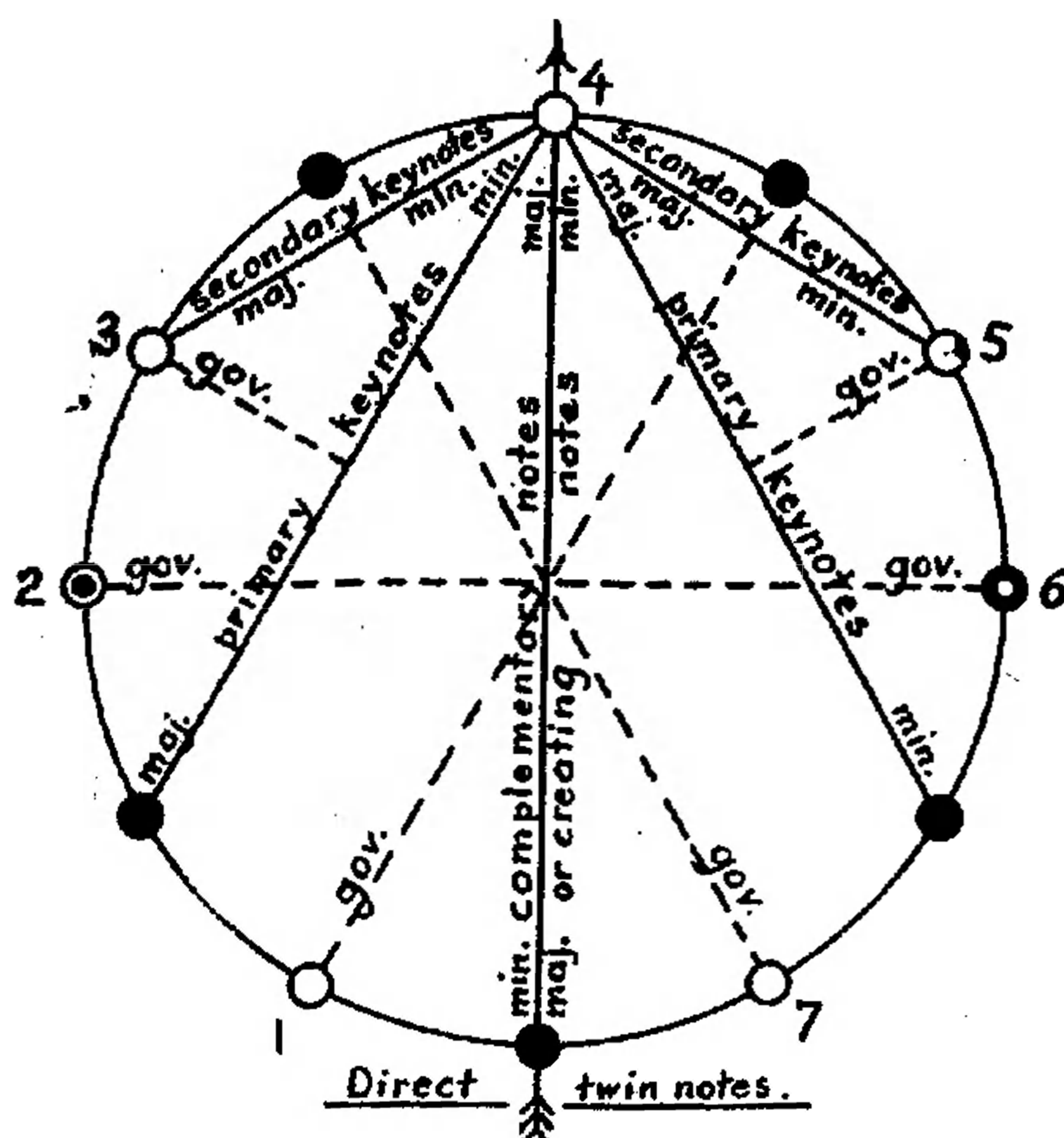


Figure 80.  
(General diagram of  
direct twin notes.)

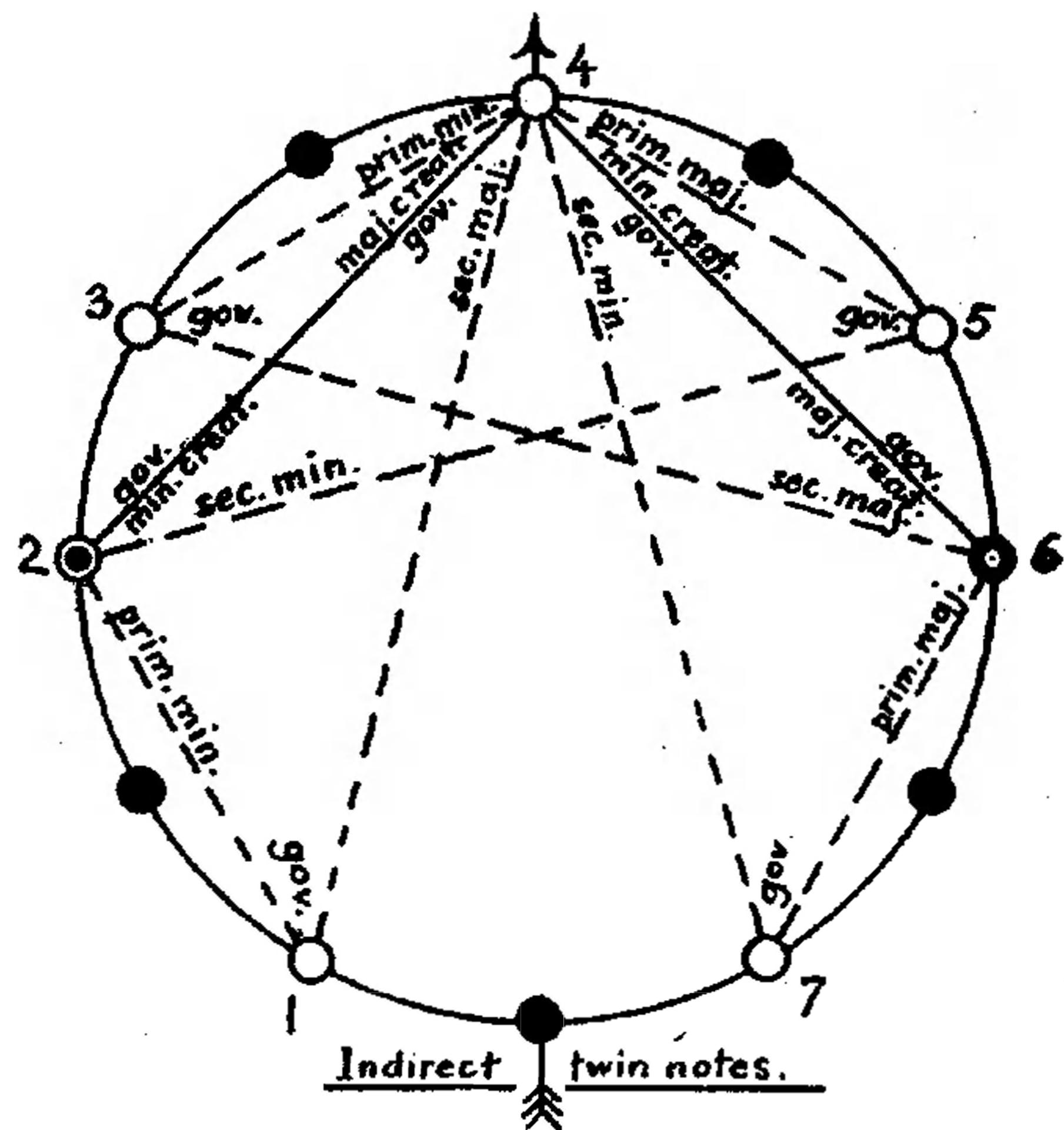


Figure 81.  
(General diagram of  
indirect twin notes.)





minor key-note. The notes 4 D and the outsider G' are complementary twin notes in the groups 2 B and 6 F; in the first group D is major and G' minor creating note, in the second the reverse. The note D is found as a direct twin-note in those groups only whose governing notes belong to the D key-group. Only in the points 1, 2, 3, 4, 5, 6 and 7 the note D, if functioning as a direct twin-note, has a governing center. In the point 4, D is twin-note with its other aspect, D 27 with D 26  $\frac{2}{3}$ , as previously found. All this can be verified in Figure 71. Take any other note and place it at the center 4, and we will find the same with the notes of its own group. The expression "the group of a note" refers to that key-group where the note is head or governing note. The general law then sounds: *Any hierarchal force with its direct twin force has its governing note only in the seven hierarchies which are governed by the notes of its own key-group.*

Turning to Figure 81, which concerns *indirect twin notes*, the diagram is different. The desired note, say D, is placed at

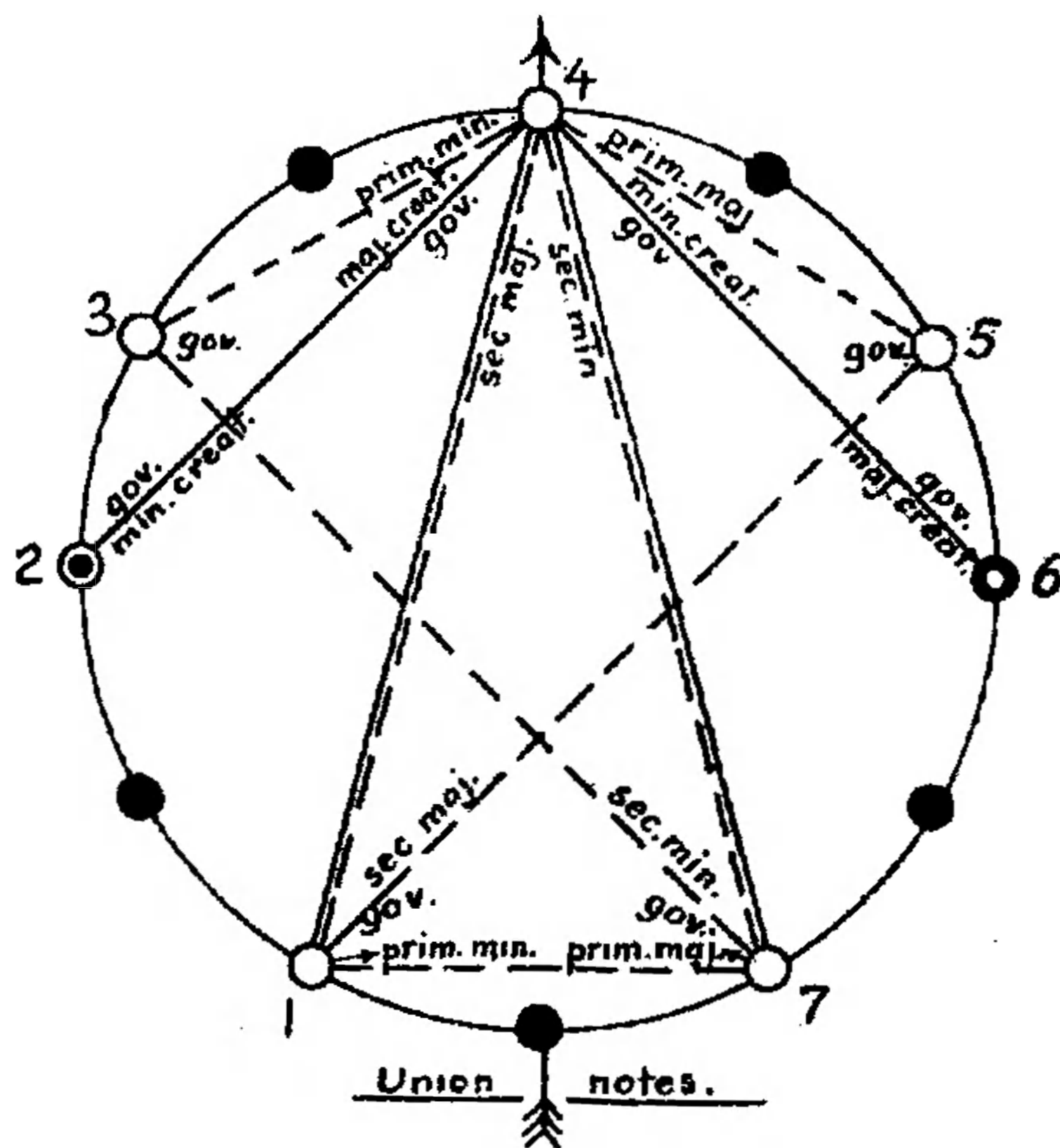


Figure 82.

*General diagram of union notes.*

the head 4, and the six branch notes at the other numbers on both sides, as before. There are only two full lines emanating from the point 4, as indirect twin notes always are separated by three signs, right or left. The dotted lines form two and two, a triangle with a full line. The point of a triangle where two dotted lines meet, is the governing note of the two indirect twin notes at the ends of the full base line. If indirect twin notes are represented in the upper triad of a key-group, such as B D F in the D group, then the full lines alone decide the governing note. Beginning with 4 D and 6 F we find along their connecting line that D is minor creating in the group of F, and that F is major creating the group of D. Along the other full line we see that D is major creating in the group of B, and B minor creating in the group of D. In the four triangles the following facts are found. D as secondary minor keynote is indirect twin with F as primary major key-note in the group of 7 G where the two dotted lines from 4 and 6 meet. Further, D is primary minor with F as secondary major in the group 3 C. D is secondary major with B as primary minor in the group 1 A, and D is primary major with B as secondary minor in the group 5 E. Observe that D is indirect twin note in all the seven fundamental hierarchies; in its own hierarchy twice according to its nature of major or minor. We say, therefore:

*Any hierarchal force has an indirect twin force only in the seven hierarchies which are governed by the notes of its own key-group.* We find the same rule in union notes as illustrated in Figure 82. Here are four full lines running from the head point 4. Union notes in the higher triad are found at the ends of the lines 4, 2 and 4, 6; and if in the lower quaternary, they are found at the ends of the line 4, 1 or 4, 7 with their governing notes at the points where two dotted lines meet. Thus D as a minor creating note is a union note with F in the F key-group, and is a union note with the major creating F in the D key-group. On the other side D as major creating is union note with B in the B key-group, and is union note with the minor creating B in the D group. Along the other two full lines 4, 1 and 4, 7 we find that the union notes D as primary major keynote and A as secondary major have their governing note in 5 E; that the same notes D and A, if D is secondary minor and A primary minor, have their governing note in 7 G, and so on. Here the law is that:

*Any hierarchal force has a union force only in the seven hierarchies which are governed by the notes of its own key-group.*

*Indirect twin notes and union notes with their governing note are always in the same group, but two direct twin notes with their governing note may belong to two different groups.*

After this explanation we may return to the subject of the [28] and replace the head note D with the head note F at the point 4 of our diagrams. We recommend the repetition of the above discussion with F instead of D to interested readers, who will find out all the combinations where the forces of the [28] enter. The result can be applied in different ways; colors, for instance, will be an interesting field to work in. In the course of this work there will come up many questions based on the properties of the notes just described. The principal application will be in the deep symbolism of the different parts of the initiation into the order of the [28].

The Order is represented in the Temple plan according to the appearance shown in Figures 83 and 84. In the center is the Holy Flame of the Order of the [3], inseparable from the [28], refining the substance of the bodies of the candidates until an immortal body is attained. Twenty-eight steps lead up to the altar, in four divisions of seven. The candidate must pass through the four lower planes to win immortality. The great foot square of the steps is surrounded by twenty-eight pillars, seven on each side, representing four aspects of the Order. The corners of the great square point in the direction of the centers of the zodiacal signs taurus (♉), aquarius (♊), scorpio (♏), and leo (♌), or the ox, the man, the eagle and the lion. The great square is placed in the center of the temple, within the circle of the [36]. The Orders [36], [28], [3] and [1], are then represented from outward towards the center; [36] by the zodiacal circle or sphere, [28] by the square of form or the tetrad in space, [3] by the triple flame on the altar, in the center of which the [1] rules the whole combined group of Orders, and forms with the [3] another tetrad of a higher nature than the one symbolized by the square of pillars.

Each foot of the four divisions of steps forms a square in the plan view. Each such foot square is inscribed in a circle which is inscribed in the next larger foot square. In this way each foot square has a surface of half the next larger foot square. The dotted squares run through the corners of the



squares of steps and are inscribed in another square of steps. This makes *the foundation* of the Order. Each side of the pyramid of steps is divided in seven radiating parts, each occupying at the floor the space between two adjacent pillars. Through these twenty-eight passages the candidates ascend the pyramid of steps, each in direction towards the central flame, until they

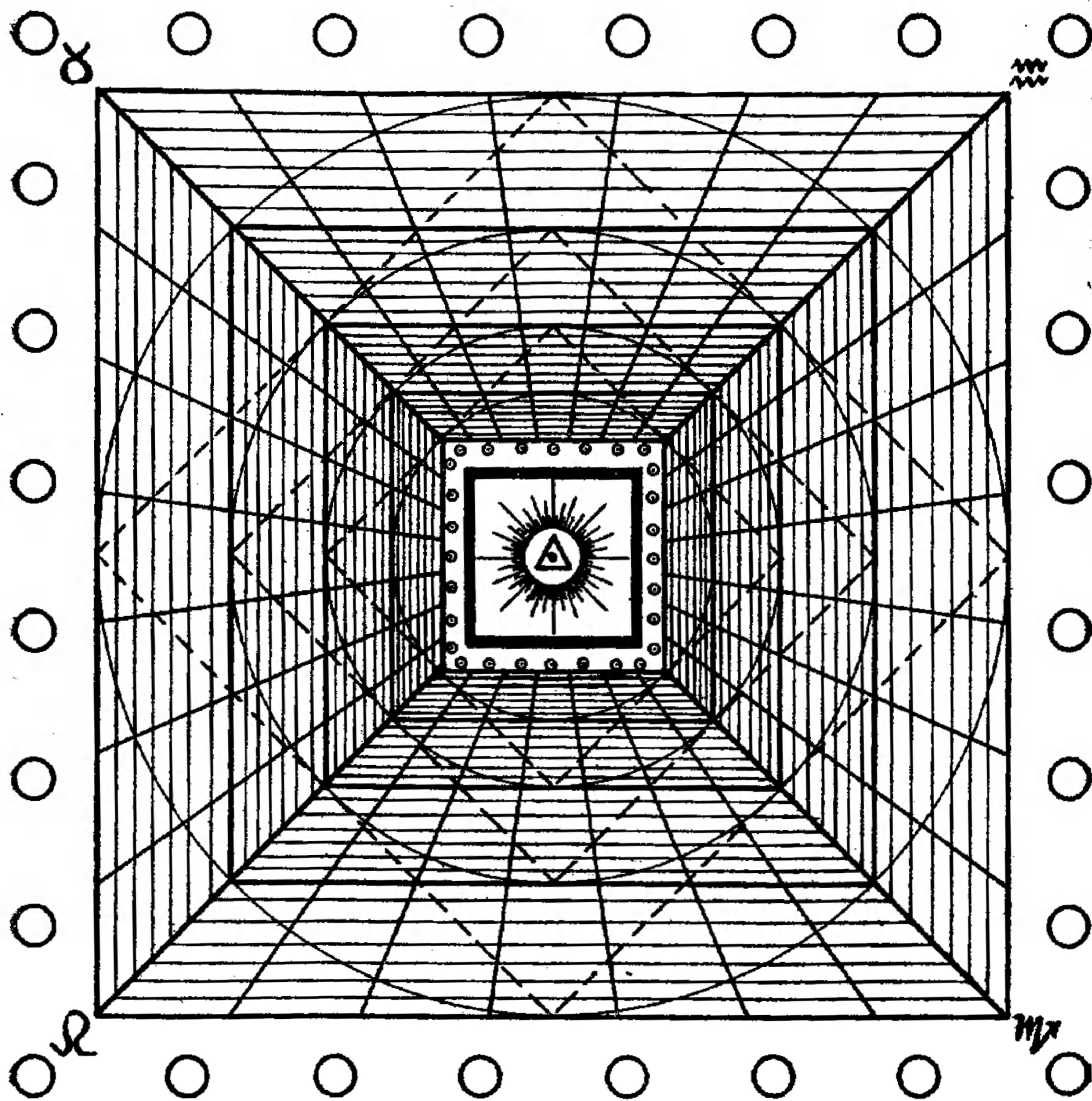


Figure 83.

*The order of the [28] in the Temple. Plan view.*



reach the upper platform, in the center of which the altar stands. Outside the altar is a room of cubic form with a roof resembling a pyramid. Above the whole is a dome, which is inside the greater dome of the Temple, and carried by the twenty-eight pillars.

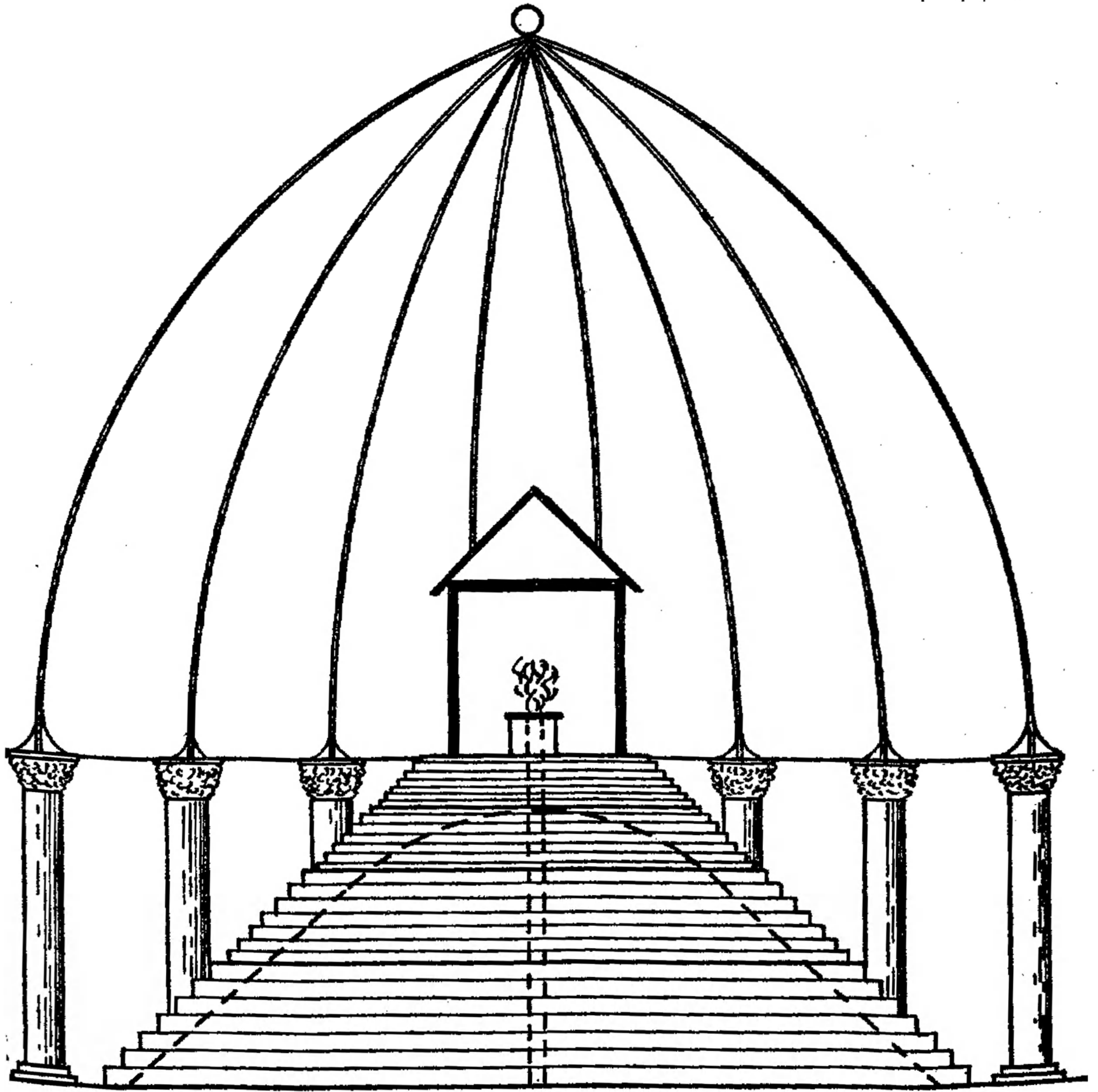


Figure 84.

*The Order of the [28] in the Temple. Front view.*

Each octave of pillars represents a septenary of forces within the hierarchy of the [28]. Their nature will be evident from previous discussion. Each corner pillar represents the governing note of one of the four planes of form, belonging to the Saturn hierarchy; all together express the stability and fidelity of the tried initiate, who approaches the sacred altar where, on the cube of sacrifice, the overshadowing pyramid of reward rests as a warrant for a higher work within another sphere of creation. The hut on the platform is *The Lodge*, the Home in its simplest and most majestic shape, a cube of walls with the pyramid as roof. This home the soul will enter at the bidding of the Master Hierophant of the kingdom of the Twenty-Eight.

*To be continued.*

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Errors in THE WORD, January number, 1909:

On page 230, in the diagram of the (6), the head note should be F', not F.

On page 235, line 13 from bottom, B should be written with an index like in mathematics, B<sub>i</sub>, not with a comma, B,. On same line in place of the word "dash," read "index."

Errors in THE WORD, April number, 1909:

On page 47, line 18, read "until the immortality of," instead of "and immortality and".

On page 47, line 2 from bottom, insert "fit in" between "to" and "the."

On page 51, line 17, read "minor keynote" instead of "minor center."

On page 51, line 4 from bottom, read C instead of C'.

On page 52, line 7 from bottom read 26 $\frac{2}{3}$  instead of 26.

## THOUGHTS ON CREATION.

By WALTER SCOTT HASKELL.

**A**S a concept, spirit unity is a sub-conscious state and manifests periodically in terms of realism (creation). The eye cannot see itself, but it can see its reflection which is as a thought put forth on its line of vision. Likewise, we may imagine that God puts forth the thought of himself on his line of vision and so realizes his concept. Spirit cannot have a positive sense of its identity apart from its creation if it depends on its creation as a medium of expression. Hence, the act of creating is the act of assuming many proxies and giving them authority over the spirit which gave them birth.

But although spirit cannot have a positive sense, it can and does have a sub-conscious sense of its identity. Such is the God whom we have worshipped blindly and as idolators, whom we have personified, misrepresented, and ignorantly falsified—the God of truth and justice, but whose godhood is hidden from us by the human eye. This human eye of ours is the eye that God looks out of; this brain is a brain God thinks with; he thinks what we decide that he will think, for we are blinded and do not know that we are gods in disguise;—aye, the one God dwells as sub-conscious entity within us and around us and is ever ready to bring us to a realization of him in our deepest nature.

The act of Creation was not a premeditated plan, but divine nature's spontaneous action along the line of least resistance—the working out of law.

Did God make the law, or did the law make God? What is law? In attempting to answer such questions we must assume that which we do not know to be facts, but which may be proven by reason according to certain known truths. We assume that law existed in spirit-substance; that law is the relation of parts to a whole, of atoms to atoms, of molecules to molecules. As the relation and adjustment of things, law must be operative in the evolution of mind from its primordial state and in the relating of spirit in its own state to spirit in the atomic, molecular and in other states. Law was and is where substance and being exist. We also assume that mind was co-existent with law; that

one could not a state and before of realism, mind and make law.

or, assuming the always active.

whole, and of the

Furthermore molecular state positive and suffering a state for than positive the primal negation

With proper through the law that lay dormant made mind, but twins working together

If primal law it will be seen that and allows to man ity standing against humiliated and state is law, which must have a derivation and self-dependence

On the other sub-conscious state assume the guise declare that all man as well as the stages of evolution nothing in heaven commonest of man of the eternal, responsibility, and this philosophy appeal to man's sense



act without the other. In its placid sub-consciousness the consciousness was expressed by positive worlds and could not decide and dictate its own relation.

Law appeared in the action which gave it being; that it always was, we may assume that law was. There always was and is a relation of parts to a parts to parts.

Here, we may assume that spirit in atomic and sub-atomic possesses attributes of polarity, which are sub-negative. We say sub because we are assuming a spirit which is more sublimated and negative thought in its relation to outer worlds, a state of unity, yet of polarity.

Properties of attraction and repulsion and by and by of their relation, was evolved the mentality present in spirit. It would almost seem that the law of attraction and repulsion on later consideration we find that they are as parts together for one common good.

Law and sub-conscious thought is right, we think that such a state of deific mind is worthy of Deity, man a kingly possession; but if God is a personal part from his creations, as some claim, man is not and must bow down to him as a master whose dominion proclaims a monarchy, and is enthroned. This moralizing effect on man, must lessen his stamina and make of him an irresponsible creature. On the other hand, if God is the unit of consciousness in a state—a placid, negative state—and does not as a personality, is inherent in all, we can then declare men are God-men and brothers, that the highest and lowest has passed, or is passing through, the condition common to our kind. We can then say that heaven or earth has had advantages superior to the mortals, that we are all joint heirs to the kingdom which is within us. This gives to all, equality, liberty of conscience and self-dependence. In this we possess the germ of truth which should awaken sense of reason and justice.



# OSRU.

## A TALE OF MANY INCARNATIONS.

BY JUSTIN STERNS.

INCARNATION THE FORTY-FOURTH OF THE SOUL OSRU, KNOWN TO  
MAN AS CHUNDA, WIFE OF RAM RUOY.

*Continued from page 61.*

Lo! Desire is potent. But pray that it prove not a Fire  
That shall turn, in the end, and enshroud you, and fashion your Pyre.

**R**AM RUOY was old, very old. Also he was rich, very rich. By an unfortunate combination of circumstances—notably the plague—Ram Ruoy's wives were all dead. But a rich old Brahmin could not cold-bloodedly be left without a wife to perform suttee for him when the time came for him to take his final departure, thereby acquiring for him much salvation, and a happy re-incarnation when the hour for his re-birth should come. There is nothing new, to the Hindoo, in the idea of Vicarious Atonement.

So they made haste and sold to him Chunda, daughter of Dasura Mitra. There was much pomp and ceremony of marriage connected with the bargain, and large presents passed from Ram Ruoy to Mitra; wherefore the latter rejoiced greatly that his final decision eleven years before on the day of Chunda's birth had been to allow her to live. His disappointment then, that she had not been a boy, was bitter, and he was more than half decided, during some hours, to throw her into the Sacred River, with suitable prayers that the proper deity might feel duly propitiated and send a son. However, the final decision had been to keep her, and now, behold! Five hundred rupees was the price of his reward. Truly, Mitra had no cause to repent himself of the trouble he had put himself to, to raise her.

Chunda was well-grown and pretty, and her husband was rich, very rich, and indulgent. Almost, the women who saw her jewels and silks felt envy. But not quite, for Ram Ruoy would lie on his funeral pyre before long; next moon, perhaps, or three

moons hence, or ten; and Chunda would lie beside him. No, no one quite envied Chunda.

Perhaps instead, they spitefully rejoiced that her day to queen it would be short, and that they would be wearing their less costly necklaces and anklets after the smoke had risen that would make her forever indifferent to such gauds.

For there could be no manner of doubt about Chunda's future. It was that certainty that had made necessary the costly gifts of Ram Ruoy to Dasura Mitra, who would have had to part with a goodly marriage portion to have wedded Chunda to a boy of eighteen. Dasura Mitra had taken advantage to the full of the dire necessity of Ram Ruoy, and had driven a hard bargain. It is one thing to marry off a daughter, knowing that she risks the unhappy lot of widowhood, for there were, even at that period, widows in India. The custom of burning them all had already passed in that section. But it was quite another matter, argued Mitra, to marry her to do certain suttee for an old and otherwise wifeless man. And the price should be high. Only the malignity of the Gods, claimed Mitra, could have brought a man of Ram Ruoy's rank to such a pass that he had not a single wife left to comfort his soul on the Perilous Passage. What were five hundred rupees to a man like Ram Ruoy, when they went to purchase the boon of a wife to survive him? And indeed Ram Ruoy when the plague had done its work and yet providentially spared him, did not haggle long over the price before he took to himself this young thing, Chunda, and breathed freely again when he thought of the future beyond the grave. Also, from a merely carnal point of view, this fresh, young, new wife pleased him. For he was old, very old, and jaded.

But there was nothing to please Chunda, except the anklets. She sometimes forgot the other things, when there were plenty of women about wondering at and desiring them. They were marvellously inlaid with gold, and at a little distance looked the all gold anklets that only a princess may wear. Others, not many, could match her other jewels, but as to anklets, she stood alone.

In this other matter, alas, she stood alone also. To any wife in all Hindoostan the lot might fall to do suttee, just as any soldier may die in battle. That was bearable. But the certainty, the speedy certainty, who could look it in the face and not quail? Chunda trembled daily, nay, hourly. And the health and comfort of Ram Ruoy possessed her thoughts in the silent



night watches. To keep the breath in that senile bunch of bones, ah, only to keep it there! She pushed Death from him with her strong young hands, and made of herself a willing mat, lest the damp of the earth should reach his feet and work him harm.

"Delight of my eyes," said Ram Ruoy, after some six months of wedded bliss with the wife of his second childhood, "the Gods meant me no ill, as I thought in my first grief, when they took the six wives they had left me, in the space of four suns. They did but plan to give me thee, that thou mightest cheer and delight my failing strength. Yea, and even hold Death from me, thou treasure! Blessed be the Gods!"

Chunda trembled.

Sometimes, in anger, Ram Ruoy reminded her of the fate stored up for her.

"Wouldst ruin me with thine itch for jewels? It is well the Gods have taken my other wives. A rajah could not buy trinkets enough to satisfy two such as thou. Thou wast an evil-liver when last on earth, without a doubt. Perchance thou didst ruin thy husband with thine extravagance, as thou dost all but ruin me, and 'tis in penance for that that thou art now set apart to burn!"

And Chunda trembled, and forgot the armlet she had been cajoling him to buy.

Others beside her husband reminded her freely of the future. There was Agra, the ugly-tempered wife of Ram Ruoy's oldest son, who ruled the women and the household.

"Thou little devil!" she would say, when no one else could hear. "Glad will I be to see thee burn! Pray Kali it be not long that I wait that much-to-be-desired sight!"

And then she would laugh and chuckle a long time, as she saw how sorely Chunda trembled.

There was much that made life a doubtful blessing to Chunda, but still she clung to it. During her honeymoon, which had been a moon of myrrh and bitterness, she had, indeed, wished herself death, but even while she longed for death, every fibre of her healthy body shrank from the death that waited for her, like a karait in the grass.

It availed nothing to outshine the wives of poorer and younger men, because they, spiteful and devoid of compunction, were quick at reminding her to tremble.

"Thou'rt right to go in broidered silks, and deck thine ears with rubies," said Sathartha, wife of Paryanya, with oily tongue.



“Poor child!  
one!”

And Chun  
“Beseech  
mother. “If t  
thou canst im  
lest, perchanc  
when thou wei  
that the angry  
torment of fea

But Chun  
woman-babe c  
and she invok  
one she went t  
let her visit.

After the  
she drew near  
that they sha  
felt of her ha  
that she put up  
sign of the nea

The very  
other men, m  
could not, in  
burned with tl  
little. They h  
that each had

*They* had  
they loved thei  
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cobra that had  
the thought co  
her one and to  
borne to be M

“Desire o  
fulness, as the  
tend me softly  
climb the steps

And Chund

That night

Thou hast every right to make thy life a merry  
 and trembled.

"Krishna for a son," counseled Arthvan, her  
 thou dost bear him a son, then while he is yet little,  
 explore Ram Ruoy, and he will take another wife,  
 the manling suffer from thy loss. Of a surety,  
 the last earth-born, thou didst some grievous wrong,  
 y Gods should have marked thee out for this long  
 ar."

Chunda was a barren woman. Not even a useless  
 came to mock her. Ram Ruoy was old, very old,  
 and the intervention of Krishna in vain. One by  
 to every shrine she could persuade her husband to

these pilgrimages there was always the sick fear, as  
 home, lest they sat within and waited her coming,  
 ve her head. Many, many nights she woke and  
 ir with terrified haste. Sometimes she dreamed  
 p her hand, and her beautiful silky hair was not—  
 r approach of her ordeal.

The worst of all was to watch the funeral pyres of  
 an invariably younger than her husband. They  
 fact, well be older. Sometimes the widows who  
 them were younger than she, but that counted for  
 had been happy wives until—she counted the days  
 known that the death of her lord was certain.

It had not been bought for this. Sometimes she knew  
 r husbands, and gladly paid the price that secured  
 e happiness. There was Misra, now. Her be-  
 a young and strong and beautiful, until the night  
 ly sought to free himself from the weight of the  
 l coiled on his smooth, bare breast. Never had  
 me to Misra that she was to burn beside him in  
 twentieth year. Chunda felt that she could have  
 Misra.

"If my heart," said Ram Ruoy, with clumsy play-  
 y returned from witnessing her suttee, "see thou  
 , that the day when thou shalt follow Misra, and  
 s to me, be kept far from us."  
 Chunda trembled.

One night she woke, screaming. She had climbed the steps;



she had laid down beside the corpse of Ram Ruoy; she had felt the fire. The pain of the burning woke her, and she lay and trembled till daybreak. After that the dream came often. Twice, thrice in a moon, she climbed the steps, and the flames lapped her flesh.

Still Ram Ruoy did not die. The breath was yet in him and he doddered about, calling Chunda his little Gift of Life, and chuckling that he was the Beloved of the Gods, since when he had thought to die, they had given him a beautiful bride and ten more years than he had hoped to enjoy.

Chunda was three and twenty when they did at last cut off her beautiful hair. For twelve full years Ram Ruoy kept the breath in his shrunken frame—though two score sunsets seemed more than he was like to see on the day he made little Chunda his wife lest he fail of a widow.

That night she half woke, and her hand crept drowsily up to her head that she might take comfort in the feel of her soft hair. Then the air was torn with screams, for the horrible prickliness of a shorn scalp was under her shaking fingers, and the truth she had been too dazed to realize before came home. Ram Ruoy was dead.

The chief priests counseled her. A widow must mount beside her husband of her own free will, yet it was an unheard of thing for an only wife to refuse. They labored with her, pointing out that there was but one path appointed for her by the Gods. They made her drunk with soma, and wrought upon her overstrung nerves till they wrung from her a loath consent. Then they sent her home.

That night the dream came again and she woke, raving. But no one, though she threw herself on her face before each, turned a listening ear to her refusal to lie beside Ram Ruoy. To the high priest she had given consent. Therefore she could be bound and dragged there. They told her so.

They drugged her at last, because she continued to fill the house with her shrieks and disturb their slumbers. But they could not risk killing her—that would not acquire merit for Ram Ruoy—and the biggest dose they dared give only partly quieted her. Sometimes she lay in a waking dream, living over the coming hour. Sometimes she shrieked without ceasing, and sometimes she raved that she cared nought for the future happiness of Ram Ruoy and would not go.

She struck at Chitiji, the high priest; but what punishment



is commanded for a widow about to immolate herself for the repose of her husband's soul!

To Agra she screamed:

"Thou shalt return to earth and burn a widow, because thou art glad I go to the bier of Ram Ruoy. All—all of you—" the sweep of her arm included the priests, "shall suffer because of this. It may be that for the sins of a former birth this thing has come upon me, but in your future lives it shall be counted to you for sin that ye force me against my will to climb the steps to Ram Ruoy. Yea, it shall be counted to you for sin!" She threw herself back in a convulsion. A very little more, and Ram Ruoy might have been cheated of his rights.

Freshly stupefied with drugs, she climbed the steps, supported and held close prisoner by two of her husband's sons. But at sight of Ram Ruoy's sheeted figure, she broke from them and fled, and fought them with the strength of madness as they dragged her back.

The women looked on with horror at the shame she put on their sex and called out to the sons of Ram Ruoy to bind her with cords, lest the worthless one rob Ram Ruoy of his sacred dues.

The flames lapped her flesh, as they had in her dreams, but she could not wake.

*To be continued.*

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A man's honest, earnest opinion is the most precious of all he possesses: let him communicate this, if he is to communicate anything. There is, doubtless, a time to speak, and a time to keep silence; yet Fontenelle's celebrated aphorism, *I might have my hand full of truth, and would open only my little finger*, may be practiced also to excess, and the little finger itself kept closed.

—Carlyle, *Historic Survey of German Poetry*.

One, two, three-surface mirrors are symbols of the physical, astral and mental mirror-worlds; a crystal globe, of the spiritual mirror.

The spiritual mirror is the world of creation. The mental world, the world of emanation from creation; the psychic world mirrors reflections of emanations and of reflections of itself; the physical world is the reflection of reflection.

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## MIRRORS.

### II.

*Concluded from page 72.*

THE essentials of a psychic or astral mirror are desire and form with such light from the mind as is connected with desire and form. The material of which the psychic mirror is composed is astral. This is made visible in its own world by the backing or enforcing of desire, similarly as the backing of a looking-glass makes the mirror.

As a physical mirror is composed of material of the physical world, so a psychic mirror is composed of astral matter of the astral world, and as the physical world is in itself a mirror, so the astral world is itself a mirror. What we call the light of the sun is that which makes the physical world visible. The light from the fire of desire is that which makes the astral world visible. The matter of the physical world is moulded secondarily into distinct form, whereas the matter of the astral world is primarily given form; that which gives it form and causes it to be imaged is thought. The desire world is the mirror of and reflects thought. Thoughts being reflected in the astral world, take on forms which are characteristic of that world. What is said of reflection in the physical world applies to psychic mirrors in the astral world, but with this difference: the reflection of a reflection will be of the same color and form as the first reflection, but the reflected image of an image reflected in the astral world will be more like a shade than what is in the physical world a reflection. It is a shade, not with bare outlines, as a shadow, but with the characteristic features and incidents of that which is reflected.

The astral or psychic world further differs from the physical world as a mirror in this respect; that whereas the physical

mirror will only reflect so long as image and light are present, the psychic or astral world will retain the image which is first reflected into it by a thought, and the reflection of that image will be retained as a shade-reflection on the psychic mirror which reflects it, after the first image has been removed. Other differences exist. The reflections of living objects in the physical world follow the exact movements of the objects reflected, and only move while these objects are moving, but the reflections of a thought as desire-forms in the psychic or astral world continue to move after the thought has been impressed but is no longer active, and, although they hold the same form, the movement of the form varies according to the strength of the desire. Further, in the physical world the reflection of a reflection ceases when the first object ceases to be reflected, but in the mirrors of the psychic world the shade-reflections of the thought reflected in the astral world continue after the first reflection may have ceased or been removed, and they differ from the first reflection in this: that the reflection of the thought is animated and varies its movements, but the shade-reflections of the reflected image retain the form, and perform automatically the movements made while the image remained and was reflected on it.

Two ideas which are essential to mirrors and reflections are time and space. These are appreciated differently in the psychic world than they are experienced in the physical world. In the physical world, time is measured by light and dark periods determined by the presence and absence of sunlight. In the reflections of the astral world time is measured by light and shade, which are determined by the increase or decrease in the strength of the fire of desire.

In the physical world our idea of space is that of distance, and, to our sense of vision objects appear in size proportionate to their distance. The idea of space is not absent from the psychic or astral world and its reflections, but space is not appreciated as distance. To our notions, it may be expressed by such words as plane, realm, or stratum. Any image or reflection in the physical world is seen while the object remains within seeing distance. Objects and their reflections in the astral world can be seen if the seer is on the plane on which those objects or their reflections are. Our notions of distance and its measurement by feet or miles should not be applied to the psychic or astral world. The astral world is graded according to planes, realms or strata, and all images or reflec-



tions existing in or reflected by any plane can be seen there without regard to distance. To illustrate: an image or reflection in one plane might lie next to another in the plane above or below it, but each would be unaware of the other's presence so long as they each remained in a different stratum. For a seer to become aware of or see the object or reflection it would be necessary to enter or reach its particular plane. In the physical world, our idea of going to an object is by shortening or removing the distance, which is by movement. Not so in the astral world. One passes from plane to plane of the psychic world by the principle of desire, and sees there the images or reflections as he raises or lowers his desire; according to the nature of his desire will he see the objects, the images and reflections, on any plane of the astral world.

The psychic or astral world is a double-faced mirror. Each face of the mirror has many grades or planes. The astral world as a mirror reflects the thoughts of the mental world and the things of the physical world. There are numerous interplays between the reflections of images and the reflections of reflections, from plane to plane and between the upper and the lower sides of the psychic or astral mirror. It requires some discrimination to distinguish between the reflection and the object reflected and the reflections of the reflections in the mirrors of the physical world. It requires still more discrimination to know how to distinguish between the images, their reflections and the shade-reflections from the mirrors in the astral world, and to be able to know on which of the planes that is which one sees.

The purpose of psychic mirrors is the same in principle as that of physical mirrors; but whereas physical mirrors turn or throw back images of physical objects in the physical world, psychic mirrors hold over and throw back at us the actions and desires of the astral world. We may conceal the desire which prompts an action in the physical world, but the action as and how resulting from the object of desire is seen and reflected in the mirrors of the psychic world. The psychic mirrors on their different planes of the astral world hold over or throw back at us the desire-images or reflections as we make them, or they reflect them in the psychic mirrors of the various planes of the astral world. These reflections are thrown back or precipitated into the physical world and cause impulse to action in the physical world. This impulse to action causes conditions which bring sorrow or joy, suffering or happiness. Not know-

ing the connection we are not able and shall not see reflection to trace.

The mental from the physical, this particular act by reflection, transmission, does not reproduce emanates, transmission of the astral thoughts. The which the thought-mirror-thought-world breathes plane of the emanations and are then reproduced physical world.

The mirror-mind on life-mirror-spiritual world which images the reflects into the

The mirror into two classes by the psychic world, and the physical through world. It is by the astral the physical world as physical action mirror in the reflected in the stronger; these the physical world which of the thought-mirrors into physical which is held in the mirrors of physical world.



tion between that which happens and its cause, to see the cause of the condition or occurrence see it unless we use the present occurrence as a base back the occurrence to its cause.

The world may be likened to a mirror. It differs from the physical and psychic worlds in respect to reflection in that whereas the physical and psychic worlds act as mirrors, the mental world acts as a mirror by emanation, refraction and reflection. That is to say, it produces images and the reflections of images, but it does not emit, refracts and reflects towards the mirrors of the physical world. The images in the mental world are thought-images and are in themselves mirrors. The material of thought-mirrors is composed of life-matter. The images are produced when the mind from the spiritual world comes in contact with the life-world which is on the mental plane. The thought-mirrors throw their reflections into the astral world and these are produced into physical form in and reflected by the physical world.

Thought-images are so produced by the action of the mind as indicated by and according to ideas in the mind. The mental world may be said to be a mirror of the spiritual world and which emanates and reflects into the astral and thence into the physical world.

The mirrors of the mental world may be broadly divided into two classes: those which are being involved and reflected in the physical world as physical reflections in the physical world and those which are evolving by reflection from the mental world through the psychic by aspiration toward the spiritual world by means of the thought-mirrors that man stimulates or desire-mirrors to action and reflection into the physical world. The desire-mirrors and their reflections in the physical world are caused by the holding of a thought-image in the mind; as the thought-mirror continues to be reflected in the physical world the desires are stimulated and made manifest. The desire-mirrors then produce physical action in the physical world. It is within the power of man to choose the thought-mirrors he will use to stimulate the desire-mirrors to physical action. According to the thought-mirror that is in his mind will he act on the particular plane of the astral world and bring about action in the physical world.

The thought-mirror in the mental world acts



on the mirrors of the psychic world as a burning-glass acts on physical matter in the physical world. A burning-glass collects and focuses the sun's rays at a given point on physical matter and, by concentrating the rays, fire is set to the physical matter if inflammable; so by holding a thought-mirror of the mental world, the mirror sets fire to an image on the plane of desire in the astral world, and so brings about the actions in the physical world.

All that the ordinary man is able to do, usually, is to hold a thought-mirror in his mind; he cannot make one. The ordinary man cannot produce a thought according to an idea of the spiritual world. Not until after long and repeated efforts is he able to produce a thought-mirror. He learns to do this by holding in his mind thought-mirrors which are already produced. As a man chooses his thoughts, so will he learn to think. As he chooses his thoughts and perpetuates or changes his desires and their reflections in the physical world, he makes the environments in which he lives and the conditions by which he is surrounded.

The spiritual world may be spoken of as one, grand, complete, universal mirror. As a mirror it may be compared to one, infinite atmosphere. The material of which it is composed is primal breath-matter, which is light. In the spiritual world, considered as a mirror, is contained the idea and plan of all that is to be manifested in any of the three mirror-worlds. The mirrors of the spiritual world are mind-mirrors. These mind-mirrors may be symbolized by crystal spheres. A crystal sphere pictures all things on every side of it without having a backing or lining of matter different from the crystal, through which the light shines.

The mind-mirrors of the spiritual world symbolized by crystal spheres are similar in idea to the universal, one mirror which is the spiritual world. Each mind-mirror has in it all that is in the spiritual world-mirror. That which has being in the spiritual world-mirror as an infinite atmosphere, is not emanated or reflected into it from some other source. All that has being in the atmosphere of the spiritual world-mirror is self-existent, having being or coming into being by itself or from itself within the atmosphere of the spiritual mirror. The plan of being existent in this universal spiritual atmosphere or mirror, is also in each individual mind-mirror within the universal mind-mirror. The spiritual world is the world of ideas, the world of creation, from which come into manifesta-



tion all the lower worlds and ideas of being

The mirrors in that the mental or the physical mirror

A mind-mirror, by, or through, forth, and this transmitted, in the thought-mirror world by the mind will appear as a mind-mirror in it reflects in itself. When is other thing than that which is in existing thing in spiritual world less and one being, and as the butes, character, respective states

That by the mirror, self-shining be known in the mind-mirror to through itself, ness in the infinite reflective and known

It is by the Mind, that any of Consciousness itself. By Consciousness all things in its mirror reflects. Intelligent being may become at one view

The surface mirror. All things which move over



wer worlds and into which and through which  
re involved and worked over and the self-existent  
are evolved.

rs of the spiritual world differ from other mir-  
ney create for the other worlds what these as  
ught-mirrors will emanate, or as psychic and  
rs will reflect.

rror of the spiritual world reflects from, on, in,  
itself. When it reflects from itself it shines  
shining enters into the mental world by being  
anated or refracted by a thought-mirror. This  
may be turned and reflected into the desire-  
mind or thought of a man and later the thought  
an act or a form in the physical mind. When  
reflects on itself it sees the universal mind. When  
self it sees itself in all things and all things in  
it reflects by itself it sees itself alone and no  
n itself. When it reflects through itself it sees  
mminent in it, but which yet transcends every  
n all of the worlds of manifestation and in the  
itself; it knows itself as the permanent, change-  
eality, persistent through all time, space and  
at which all of these with their qualities, attri-  
ristics or distinctions depend on for their re-  
and being.

e presence of which the spiritual world is a mir-  
g and reflective, that which allows all things to  
he spiritual world-mirror and each individual  
know itself and to reflect from, on, in, by, or  
is Consciousness. The presence of Conscious-  
ite universal mind makes all things perceptible,  
nown by the individual minds.

presence of Consciousness throughout Universal  
of the worlds may be known. By the presence  
as the individual mind may know itself to be  
sciousness the mind may see itself in all things or  
lf according to the manner in which it as a mind-

By Consciousness the mind-mirror as an intel-  
y, by reflecting on Consciousness, through itself,  
with Absolute Consciousness.

e of the earth may be compared to the physical  
ings which are on its surface are reflections  
r its surface. The air may be compared to the



thought-world as a mirror, which transmits, emanates, and refracts the light which shines through it. The light that shines through the air and which may be said to exist on all sides of the earth, may be likened to the light-mirror of the spiritual world. There is no apt correspondence for the astral mirror-world.

Man stands within all this, and man is the mirror of all this. He is not only a one-surface, a two-surface and a prismatic mirror, but he is as a translucent, transparent and crystal-like mirror, from, on, in or by which each separate thing may be seen, by which many things may be seen at once, or all together summed up in their entirety.

The incarnated mind is the mirror by which are emanated, transmitted, or refracted, the thoughts which come from man's spiritual world; by the incarnated mind he throws on his desire-mirrors the images which cause his desires to be active, to be calmed, or to be changed. By this mirror-thought man looks into, chooses and decides which images he will reflect on his desire-mirrors and which he will cause them to reflect through the physical body or mirror, so that they will become actions. Thus he brings about the circumstances and conditions which surround him. Above and around the incarnated thought-mirror is the real man himself who is a spiritual individual mind-mirror reflecting the universe.

When the incarnated mind which we have spoken of as the mental mirror, receives the divine light and begins to think of what it has conceived, its thoughts are refracted and transmitted and brought into the desire-world and there reflected by the desires of the astral world after which they appear or are caused to appear in the physical world. In the transmission of thoughts, the mental mirror may be imperfect, the desire-mirror murky or unclean and so the transmission would be distorted and the reflection exaggerated. But clean or unclean, the mental and desire mirrors are those by which all of the things in the world are brought into existence.

Wherever man goes, there he projects or reflects from himself, the images which flit through his mind. So hamlets, villages or great governments are built up, all of the architectural structures, sculpture, paintings, music, all designs, clothing, tapestry, houses, temples and huts, the daily papers, the magazines, or books, legends, myths and religions, all are the putting into evidence in this world by means of the mirrors of man those things which exist as pictures or ideals in his mind.



# A DREAM OF ATLANTIS—THE LAND OF MU.

BY ALICE DIXON LE PLONGEON.

## BOOK FIRST.

### PART 1.

*(Continued from page 20.)*

Awake! Awake! The mighty one  
Triumphant hath his course begun—  
Arise! Receive the light that he  
Again bestows on land and sea.

Great Ocean's daughter Mu awakes  
As welcome dawn the darkness breaks  
With rosy hues that tip the wave  
Whose ripples onward flow to lave  
The shipping and the sandy beach—  
Whatever lies within their reach.

Great Mu awakes again to know  
The ardent, life-bestowing glow  
Its god imparts, uprising slow,  
Majestic in his might:  
The orb of day whose splendor bounds.

Athwart the earth, arousing sounds,  
Has banished dreamy night.  
While every face is sunward turned,  
The fragrant smoke of incense burned  
Ascends from temples' height.

Awake! awake! the mighty one  
Triumphant hath his course begun;  
Arise! receive the life that he  
Bestows upon the land and sea,—

The watchman chants and homeward hies,  
Light-hearted 'neath the azure skies.

Beyond the shores the boatmens' hymn  
Resounds while o'er the water skim  
The craft of fishermen who sail—  
Perchance to perish in a gale—  
"Bestow thy grace when billows roar;  
Hide not thy face when far from shore  
We toss upon the main.  
To thee we plead, O torch divine!  
Our voices heed; cease not to shine;  
Nor make our efforts vain;  
But grant thy ray while on the deep  
We sail all day; may tempest sleep  
Till haven we regain."

The city too begins to wake,  
(Named Maya from a daughter fair  
Of Atlas first, Poseidon's heir)  
As on its sleep-locked ears now break  
The clarion tones that sound the hours;  
While sentinels on lofty towers  
Bold homage render, lifting high  
Their gleaming weapons to the sky;  
Deep reverence would they express  
In praying for their arms' success:—  
"Thy fire we crave in time of strife;  
Set us aglow! Give us the life  
Of every foe! In victory we  
Triumphant over all would be!"

"O savage hearts! In days of yore  
Your fathers revelled not in gore;  
The gifts of learning they e'er sought,  
And every noble art was taught  
In schools where e'en the bravest youth  
Won laurels at the shrine of Truth":—  
Thus mused a sage who early trod  
With springing step the verdant sod  
That led within the palace gates,  
Beneath the palms of ripening dates;  
But, pausing now, the prince, wise Can,



Stopped by a look a serving man  
About to sally forth,  
Demanding low, "I pray thee, friend,  
Who at this moment doth attend  
On Atlas, ever great and good?"  
Replied the servant as he stood  
With humble mien before the prince,  
"'Tis but a very brief time since

Gadeirus from the north  
Petitioned audience of the King,"  
"He surely doth new grievance bring,"  
The wise man mused as on he went,—  
"Or on some dark intrigue is bent.  
How slender now the ties which long  
Made one the ruler of this strong  
And noble state. Two ancient kings  
Were brothers twin, the poet sings,  
Atlas and Gadeirus, both true,  
And ever willing to renew  
The vow enjoined by Posiedon—  
That his ten sons would ever shun  
What actions might awaken strife,  
Regarding sacred every life.  
These potentates are far removed  
From parent stock. Events have proved  
How false the oath of fealty given  
By more than one. As each hath striven  
For power usurped, the wrong has thriven;  
And tho' to Atlas each appeals,  
Infraction constantly reveals  
That he no longer stands supreme;  
Base envy lurks beneath the gleam  
Of smiles. While they his council seek  
With honeyed words and aspect meek,  
They eagerly await the day  
When heirless he shall pass away."

Still meditating Can at last  
Beyond a lofty portal passed  
And came at length where curtains veiled  
An arch. Here pages stood, detailed  
To guard the king if one should strive

Without permission to arrive  
Where he in kindliness each morn  
Gave ear to friends,—nor would he scorn  
The humblest mortal of the earth  
Whate'er his poverty or birth.

"Who tarries with the King, I pray—  
Gadeirus who arrived to-day?"  
Asked Can. A youth responded, "Yea,  
He with His Majesty now holds  
Long converse; but these silken folds,  
If we but softly agitate,  
Thy presence here will indicate."

Thus saying, he the curtain stirred  
And silvery chimes were whispering heard.  
Ere long a signal soft made known  
The monarch could be found alone.

Both hands out-stretched, up rose the king—  
"Thy presence joy doth ever bring,"  
He said,—*"Come, sit beside me, near;  
Thy faithful counsel I would hear."*

These cousins might themselves have been  
Two gods on earth; their brows serene  
Bespoke true majesty of thought;  
Light's purest ray their eyes had caught;  
For truth beamed there and seemed to blend  
With forces that would never end.

Superb the hall they looked upon;  
The treasurers of the soil here shone  
In burnished metals, agates rare,  
Clear alabaster; everywhere  
Art lent its charm and Nature hers,  
In luxury that wealth confers.

"Thy wishes I would gladly know,"  
Said Can, and paused, then dropping low  
His voice—"Thy words perchance may lead  
Up to the cause that I would plead.  
Arriving here I met Heppel,—

A faithful man; he serveth well  
Thy person and, tho' humble, he  
Would sacrifice his life for thee.  
To me replying, he now told  
That from the north Gadeirus bold  
Had come, and was the first to seek  
Thy side. May we of him now speak?"

"Yea, yea, of him and his desires,"  
Thus Atlas said, "for he aspires  
To win for Lobil, his own heir,  
My dearest treasure, Nalah fair,  
Whose maiden days are scarce begun,  
Tho' hearts already she hath won.

Her mother's form, her smile, her face,  
Her gentleness and easy grace—  
Lost to our view so long ago!—  
In this dear child once more we know."

"Informed that I again would wed,  
Gadeirus hither came, he said,  
Rejoicing in the thought that here  
A prince among us might appear,  
To manhood thrive and worthily  
Rule long upon this land and sea

When I have passed away.

Then too he begs,—and this we deem  
A strange request,—for can it seem  
Expedient that the one, whose reign  
Is over kingdoms ten, should deign

From his own realm to stray  
Obedient to the call of one  
Who little right hath ever done?—  
Gadeirus craves no meaner guest  
Than our royal presence, to arrest  
The turbulence that threats to break  
All bounds, rebellion to awake.  
Nor brooks he brief delay, but pleads  
We give at once the aid he needs;  
Entreats our nuptials be delayed  
Until his populace, dismayed  
By military cavalcade

In our brave retinue,



Subside to passive discontent,  
 Their ebullitions being spent  
 In tournaments and festive days,—  
 While acclamations in our praise

    Their fealty renew :—

All which is planned. Then also he,  
 Of ancient laws reminding me,  
 Pretends that every prince must take  
 A part, if war upon us break.  
 'Gainst armed invaders we should lend  
 Our might, but not one spear-point send  
 To work a grim disastrous fate  
 On hapless wretches who, to sate  
 His false desires, are overtaxed  
 And underfed till they have waxed  
 As fierce as famished wolves by night.  
 Pretence makes he to heed our right  
 Of suzerain, but clear as day  
 We see how well doth he obey!  
 I question now myself and thee  
 Could I his hapless people free

    By granting his desires?

If Nalah's hand we could bestow  
 With her consent, perchance might flow  
 O'er paths of pain a healing stream;  
 In darkness Hope might shed her beam—  
 For goodness good inspires."

Can now with eagerness thus spake :—

"I pray thee for the nation's sake  
 Go not! for I arriving here  
 Felt all his scheming plans. Beware!  
 Thou art the elder of the twain,  
 And secretly he hopes to gain  
 Advantage from thy quick demise;  
 For he by this would surely rise  
 To occupy this Sacred Height,  
 None daring to dispute his right  
 To seize the power. This place he longs  
 To hold, regardless of the wrongs  
 He must inflict to reach his mark—  
 Yea! e'en to quench the vital spark

Of life in one who o'er his head  
 Towers, like palm-tree o'er the dead  
 And rotting nut upon the ground—"

He paused—"Methought I heard a sound  
 Near by. 'Twere better none should know  
 I thee advise and would foreshow  
 A crime. Withhold thy daughter's hand;  
 Reject, I pray, the bold demand  
 Of yon ambitious, scheming lord;  
 Pledge not, O King, thy royal word.  
 Change not thy nuptial hour, nor leave  
 This realm—dark motives I perceive.  
 Thy presence blocks the evil way  
 Of him who would thy righteous sway  
 Supplant, to rule with tyrant hand  
 The subjects blessed with thy command."

He ceased, his eyes most eloquent  
 Solicitous on Atlas bent—  
 Who thus as earnestly replied—  
 "On thee I ever have relied  
 As uttering conviction clear,  
 And fain would linger yet to hear  
 Thy counsel well conceived. Thy fear  
 For me from deep affection wells;  
 But grim suspicion often dwells  
 Where anxious thought finds lurking place—  
 And we petition of thy grace  
 A judgment less severe for one  
 Who, evil tho' he oft hath done,  
 Might never meditate a blow  
 By which our sovereign blood would flow;  
 But, heeding all thy welcome words,  
 We shall not yield to scheming lords.  
 Within our council chamber wait  
 The ministers who will debate  
 Anent the day when at my side  
 Again will sit a beauteous bride.  
 That day, O Can, I seek to make  
 A feast of joy that may awake  
 Devotion to our chosen queen;  
 For this our ministers convene."

He paused, but Can abstracted seemed,  
And listened not, as tho' he deemed  
All else of little weight, if he  
Now failed to make good Atlas see  
How great his peril, hour by hour,  
While every joy appeared to flower.  
"Insist I must," he urged, "I pray  
Take more to heart my words this day;  
Guard well thy life at every turn;  
My fears for thee no longer spurn,  
Suspicion in me fierce doth burn.  
Nine princes live for self alone;  
Thy presence only doth atone  
To multitudes for all the wrong  
They bear; thy goodness makes thee strong.  
Then live! dear King—to save this land;  
Thou biding, it may yet withstand  
Degeneration and that greed  
Which bids the weak and poor to bleed.  
Ambition honesty doth flout;  
Aggression thrusts fair Justice out;  
Authority, misused, each place  
Invades, bestowing naught of grace.  
While luxury and want now band  
To sap all virtues in this land  
Excesses melt its strength away,  
And orgies night turn into day.  
These evils would invade *our* state  
If Death to Atlas ope'd his gate.  
Then once again, dear cousin, friend,  
Consoler, king, I suppliant bend;  
Entreating for thyself all care,  
Lest wicked hands thy life should dare  
Assail. Physician to this court  
Thou madest me. My life is nought;  
An offering I would make of this  
To save thine own—and count it bliss."

He paused, but kept his gaze intent  
On Atlas who upon him bent  
His calm brown eyes, while tender thought,  
Responsive, some expression sought  
That might anxiety allay—



Thus, rising now, "I will obey  
Thy words," he smilingly replied,  
"If aught befalls thou hast complied  
In full, to contravene the fates;  
Trust now that nothing ill awaits."

Can yet again these words returned—  
"Thou art at last now frankly warned.  
If heaven would smile upon this land  
Thou as its ruler yet will stand;  
But if thou die by recreant hand  
'Twill prove the gods withdraw their grace,  
'To hurl destruction on this place."  
He towered as he spoke, ablaze  
His eyes, with that prophetic gaze  
Which Atlas oft has seen. He then—  
"O Can, if thou art living when  
I onward go, do thou protect  
Dear Nalah and our bride-elect."

Deserted now the hall—but nay,  
From silken folds there creeps away  
A man whose raiment loosely worn,  
And priestly head quite smoothly shorn,  
Tell plainly he has lately come  
From Sais—there his distant home—  
Proud Sais where in centuries past  
Atlantean sons their lot had cast,  
To build and bring to high estate  
A city populous and great.  
This minion in Gadeirus' train  
His favor at all costs must gain;  
To give the words his ear had caught  
He hastened now with weary thought  
Of self reproach and shame.  
For he must ever lurk and spy,  
And shrink away from searching eye—  
Nor did his master blame  
The odious means he would have scorned  
Had Virtue's torch within him burned.

*To be continued.*

## THE INNER LIFE AND THE TAO-TEH-KING.

By C. H. A. BJERREGAARD.

### V.

**I**N the third chapter I spoke of the mystics and toward the end I retold a story from John Tauler about a poor man, whose clothes were not worth three cents, and, who sat like a beggar at the church door, and, how John Tauler was sent to this man for heavenly wisdom. I retold their conversation and you remember how this beggar triumphed over the learned Dr. Tauler because of his Union with God, a union attained as he told him by self-abandonment and absolute love of God. We agreed then that the beggar was a Sage. Now I offer you an Eastern parallel to this tale from the Middle Ages. The difference between that tale and the one which you shall now hear is this, that Laotzse, who gives the information, speaks as a teacher and instructs us in the language of Simplicity about the sage. The Western and the Eastern tales are simply two presentations of the same truth and image. Who and what is the sage? Before I give you passages from the Tao-Teh-King on that subject, it may be well, that I say a few words about the great man in order to distinguish the two. The Sage and the Great Man are two distinct phenomena. Nietzsche was not a sage, nor were Cæsar, Leonardo, Michael Angelo, Spinoza, Beethoven, Copernicus. They were men of genius and greatness. Jesus, Buddha, Laotzse were Sages, because they were embodiments of great love and started men on a course of life, more human than that mankind had followed before. The life they started mankind in was mahatmic, that is to say, it was a sublime blending and union of the opposite factors of existence, a union, that does not destroy but raises the opposites above the world by a complete transformation. The others were great brains and furnished mankind with many accessories of life. They promoted culture but not holiness. Jeremy Bentham and

John Stuart Mill held Utilitarianism to be the characteristic of the Great Man; and Hippolyte Taine considered him an embodiment of the spirit of his time and the will of the people. The world has readily accepted these opinions and judges greatness by these standards. In contradistinction to these, I now shall give you Laotzse's definition of the sage, and the difference will appear at once, and, you will see which of the two groups you belong to or want to follow.

I will preface my definition of the sage, such as Laotzse sees him, by leading your thought beforehand to observe how different Laotzse's view is from the view of a sage we get from India, for instance. The views we get from India tend to depress rather than to raise the value and significance of life. They contain no incentives to work or to put forth any efforts against irrationality and wickedness. The Hindu flees the world. Not so Laotzse's sage. The main key to him is activity. He remains in the world as an example; he encourages us to struggle for freedom and never condemns us, though he laments that the world is so bad and so irrational. You see the difference? It is my opinion that we in this country can learn far more from Laotzse on how to live, than we can learn from India. If one wants to become a yogi, and wishes to throw away all human value and become a mere wheel in the mechanism of nature, let him go to India. If one wants to be a sage and yet live in the world as a useful member of society, let him study and follow Laotzse. The last mentioned object in life, I believe, is American.

Who and what is the sage, the holy man? "The sage is occupied only with that which is without self-assertion and he conveys his instructions by silence. He does not refuse the world's ten thousand things, but does not possess them. He works, but claims not the fruit of his action. He has merit, but does not dwell on it and therefore no one robs him of it." (II.) In short, he is in the world, but not of it. If you remember the description of Simplicity, you will see that the sage is Simplicity realized. The sage and Simplicity are two sides of the same truth. They may be compared to the approaches to the bridge and the two voices spoken of in former chapters. The sage is neither self-sufficient nor does he claim the honor for that which Tao accomplishes through him, nor even the fruits thereof. How thoroughly the character of water and grass as shown in the last chapter! "The sage knows no distinctions;



he has no 'loves,' but looks upon all men and things as made for holy uses" (V.), that is to say, separateness does not exist for him. Men and women and things are seen *sub specie eternitatis*; only their eternal value counts with him. From a worldly point of view this looks like indifference. It is no indifference. It is wisdom; for consider: there are men and women enough all around us. They are common enough; they are everywhere and as plentiful as workers in a beehive or anthill. The mere fact of shape and organic structure is nothing remarkable. Nature uses the same sex-model throughout all her kingdoms; everywhere she moves by means of dual forms. But where is the one among either of these sexes who is more, something more than merely a human form? The one who is a species rather than a specimen? The one to whom we can apply the eternal measure? The woman who will and can be recognized because she is Woman and not a special and separate individual? The man, who is not a semblance, but a reality? Where are the ones who cause us to exclaim, "Ah, I have seen a soul! I have felt the Presence!" Such exclamations are proper when we see a man or a woman who uses the body with absolute and joyous freedom; and whose mind rests in majestic peace and who is master of both. Such an one is mahatmic, or a sage, a great spirit. We have mahatmic spirits of various degrees among us. They are the ones, whom the sage considers, the others are children, and some are merely possibilities. In the world it is heresy to say anything against the world and its things. The world wants all of us to be as worldly as it is itself, and to look only for self-interest and provide "bread and play" for the mob. In common justice to the sage we must, however, say that he has as much right to live in his own way as the world has to live its way. The world does not consider him a valuable asset, why should it complain because he sits apart? Let him alone, he does not hurt the world.

The Tao-Teh-King thinks well of the sage and declares (VII) also that "the wise man is indifferent to himself and thus becomes the greatest among men. Because he does not seek his own he accomplishes his own." As little as the wise man seeks his own, so little does he proclaim himself as the "greatest among men." By acting that way he gives the world no cause for irritation or hatred. Why he succeeds by "indifference," I have elsewhere explained. It is because this sort of indifference is Simplicity. In confirmation of my explanations, I will here

again quote the Tao-Teh-King on the subject. The reasons for the sage's success and his superiority is this (XXII), he adapts himself to Tao, therefore he is "preserved to the end" and becomes a model even for the unwilling. He "bends himself," therefore he becomes straight, and he is "filled because he empties himself." Though unknown and unrecognized he toils incessantly for the good. Though that toil wears him away, he is constantly renewed. On this point of toiling and wearing away, yet not dying, the world least of all can understand him. The reason why he does not die lies, of course, in the fact that he draws life from the deepest wells of existence, and those wells are only open in the sage. The deep wells never dry up; they are not filled by surface water; they flow with perennial streams which come from the innermost earth. It was that kind of wells Isaac was told to dig up when sent to dig up "the old wells." To the sage, work is not toil; it is recreation, growth and laudation of Tao. Work is the key to all spirituality. Because the world does not know the difference between toil and work it condemns the sage as an idler and a useless member of society. It is further said (XXVI) that the sage never loses his gravity and daily walks with dignity. He never forgets himself even if glorious palaces should belong to him. This is readily understood when it is realized that he is a quietist. His Quietism is "concealed enlightenment" to the world; nevertheless in it he becomes the good savior, a savior to whom nobody and nothing is "outcast." In the mysterious balance of things, he outweighs all misery and degradation by being "the enlightened one" and one who is free. In his intensity, the sage balances the world's immensity. Being one he outnumbers the many. Because he rests in the endless, he commands the finite. He was always in the world, but the world did not know it. In connection with the gravity of the sage stand the facts that he (XXIX) "abandons pleasure, extravagance and indulgence." That he should be far from pomp and levity is a matter of course. But the sage is no pietist or hypocrite. On the contrary, he is a devotee of beauty, beauty both in the human and in nature. Being rooted in Simplicity he can appreciate beauty as nobody else. Simplicity being the kernel of all beauty, he and beauty are one. Beauty to him, is, of course, not show nor stimulated desire, it is the supreme form, that otherness which only from time to time strikes common people and professionals; that power, which lit upon Chaos and Heaven and Earth came forth, and, became cosmic order.

Again it is said about the Wise Man (XLVII) that "he

does not travel, yet he has knowledge; that he does not see things, yet he defines them." How would an emperor or even a police inspector get along if he did not get daily and hourly reports from everywhere? How would any manager of affairs who did not see for himself and learn by reports, how would he "define" things or affairs. He could not do it. He depends upon a complicated state machinery and reports. Not so the sage. It appears that there is a universal exchange bureau in the spirit to which he has immediate access, access at any time and anywhere. The sage lives in the spirit, hence things appear to him not fragmentary, but essentially and as they really are, both in their primary forms and in any and all of their derived forms. His world is the sum total of all the factors of the universe; factors which are both positive and negative; factors of both birth and death; factors which are the forms of existence. His world has been described in all that which Laotzse says about Tao; in all that which Plato dreamed about Ideas, and Jacob Böhme revealed about the Nature-powers called "mothers."

The sage does not strive. He knows that Tao is One and he follows Teh, or virtue, which is neither more nor less than following Tao, for Teh is Tao realized. As little as anything can be taken from Tao or added to Tao, so little can anything be taken from Teh or added to Teh. Teh, virtue, is a constant. Why then should the sage either strive or care for names or distinctions; they can only be human inventions, and cannot affect either Tao or Teh. The sage wastes no energy in striving, he applies himself to Tao, and, Tao gives him the true perception or understanding of the nature of things and their value. He also applies himself to Teh, or Virtue, which instructs him how to use things and by right use of things he attains power. Said a Taoist: "The man of virtue, Teh, remains indifferent to his environment. His integrity is thereby undisturbed and his knowledge transcends the senses. As a result of that his heart expands to enfold those who take refuge in it. Such is the man of complete virtue."

It is said of one who does not strive: "He will bury gold in the hills and cast his pearls in the sea and not strive for wealth or for fame. He will not rejoice in old age or grieve over early death, nor will he pride himself of success or feel sorrows in failure. He will not feel rich because he ascends the throne, nor glory because he may rule the world. His real glory is to know the One, Tao, and that all things are but phases of the



One." It is interesting to compare this sublime indifference to the stoicism of Marcus Aurelius. The Roman looks upon such things with contempt. The Taoist treats them as unimportant. Both stand aloof and separate from them. The sage has "the gift that abides," the anointed eye, which sees the light that never fails. God still speaks to man. The mountains especially call to the sage and they show him the hidden life. In ever-ascending scale he rises upon the spiritual sense of all scriptures, and praying in the spirit he goes out into the wilderness. Everywhere he is in the midst of "the salvation of God"; nowhere is the divine face hidden; "the little things," as well as the first born, the "sons of God," guide him. Thus and therefore, it will be seen, that though he does not travel as the curious and the idle do, nor examine as the learned do, he nevertheless knows everything.

It may now sound surprising and contradictory to hear that the Tao-Teh-King also says (XLIX) that the sage's heart is not set upon anything, that he has no fixed opinions, or opinions which he calls his own; but a little consideration will show that that is necessarily so. How could he who lives in the universal, stay in the particular? He would not even claim the universal as his own. Only small souls beat the drums and the smaller they are, the larger the drum. Professionals especially are zealous about their so-called discoveries and panaceas. Contrary to all such, the wise man, says the book (XLIX), "accommodates himself to the minds of others." That is to say, he does not force his hearers or pupils to exalt him or to speak in the forms of his thought or copy him. He accommodates himself to them. If his hearer is an artist, he speaks in art phraseology; if his pupil is a philosopher, he falls in with him and uses abstract terms; to a woman he speaks in life terms and with love, and, to the child he uses pictorial illustrations. To all he is sympathetic, and, they confide in him. The sage "universalizes his heart" (XLIX) and thus becomes a savior.

And how does he thus become a savior? He does it by such behavior as I already have described; a behavior, the key of which is Simplicity. Salvation is not brought to anybody by forcing them into another's mode of thinking or living. Salvation comes to whosoever needs it, by letting him reform himself, by letting him overcome himself, and thereby allowing the Higher Self to reassert itself in him. People would be righteous if let alone. It is pressure from outside and the preaching of false notions that cause people to do wrong. Remove desires by

putting no false value upon things, and nobody will desire them. It is the law that makes sin, said St. Paul. Leaving out for the present any discussion about the metaphysics of "the law of contrariety," so called, this can be said, that by making distinctions we create crime and antagonize Tao and Teh. Rightly says Laotzse, that by setting value on rare things of sense we disturb the peace of the mind. (III.) Who can deny it? Predilections are the cause of sin and crime and our alienation from Tao and Teh. If nobody made distinctions, no breaking of rules would take place. The human heart is not radically wrong. The core is right and sound. Our book says (LXII) that "Tao is the guardian of all things," and does not even forsake those who are not good." Yea, the book even says (LI) that "Teh (or virtue) nourishes all things, increases them, protects them and watches over them." In the face of such declarations, who dares throw stones? who dares malign the people? Let the hypocrites go and hide! Do not stand in the way of a soul! Every flower will seek the sun if let alone; none turns away. The sage is the good savior! and the sage never advertises himself! and the sage is always poor; he carries his jewels in his bosom (LXX). He never speaks up in the congregation. Those who do not know, do the talking. All this about the sage, I have read in the Tao-Teh-King. Go and read for yourself. You may find much more.

You have thus far, in this chapter and in the last, heard much in praise of Simplicity and about its natural types, water and grass. You have also heard who and what the sage is, and how he uses Simplicity. All of this has conveyed ideas of Reality to you. It must have appeared that Simplicity is something fundamental; something structural, something Kosmic.

Let me now finally translate the word Simplicity into moral concepts and thus come a little nearer to our human existence. Simplicity then is first of all sincerity. Sincerity in the Latin is *sine sera*, "without a flaw." Certainly Simplicity is completeness and uprightness. It is a vase that rings true when struck. Simplicity is whole-hearted and simple-hearted, or, in other words, it is synonymous with singleness. Plato applied the word Simplicity, *απλούς* (aplous) to God, "who is," he said, "perfectly simple and true both in word and deed." Plato uses the word Simplicity again in the Republic about the just man. He means, and we ought to mean by the word Simplicity, that a just man is perfectly at one with himself in motive, aim and end in his relations to the Divine and to his fellowmen.

In an old work, "The Testament of the Twelve Patriachs," a work of Hebrew origin and character, Issachar, the fifth son of Jacob and Leah, is represented as Simplicity, and, he represents himself to his children as one who has walked all his life in Simplicity. He lays emphasis upon his being a husbandman and recommends his children to find contentment in husbandry and to shun mercantile pursuits because these lead to transgressions. That of being a husbandman is a point I would emphasize as a necessity for the full realization of Simplicity. City life, with its complexity, is ruinous. The old adage is true: "God made the country and the devil made the city." By being a husbandman, I do not exactly mean being a farmer, though Issachar was it. I mean that country life, life in the open, and not city life is the true life. If we cannot flee the city, we can nevertheless in many ways place ourselves in direct relation to the country. Let us do that! An outlook to Nature will make a path to Simplicity! And now in conclusion: What can be done for the restoration of Simplicity? We talk and boast of culture and civilization, and what is it? Nothing but sham! I say "nothing," and do so perfectly conscious of what I am saying, and do not think I am exaggerating. The proof is to be found in all the misery around us, a misery that never ends.

I am not blind to the marvellous industrial and commercial progress of the world. I profit by it in many ways, and so do you, but eternally, what is it? It is not as stable as clouds, and, those who promote the so-called culture, make gains that last no longer than mosquitoes in the fall. The only lasting thing they gain is terrible strength of will. That lasts, and, will send them back like blind moles to burrow in the earth. By and by the Powerful and the sages will change places. To die poor now but wise is great gain.

Cannot something effectually be done to introduce Simplicity? Can we not call to arms all those who have realized the Overman in themselves, as they say? Why not send them to vitalize that Overman? Let them introduce Simplicity! Who will be first to preach and practice it?

I now come to that special purpose I had in mind, and to which I referred before. My purpose is to connect Simplicity, the sage and the Tao-Teh-King, and that not merely as logically related, but standing in a life relation to each other as Mother, Father and Child. Before I proceed to do so, let me explain my method in these papers. In these chapters I am endeavoring to translate all scholastic and intellectual terms and expressions



into living conceptions, into the forms that answer to our personal existence. In all of us there lie images, words, sounds, symbols, and so forth, of various kinds; they are the epitomes of ourselves, and by means of these images we, in the most direct manner, get hold of ourselves and are taught. I am trying to get hold of such images in you, in order to explain my subject. It is easy enough to spiritualize any idea or conception, and to raise it very high, but the result is that it becomes so utterly attenuated that it loses all practical value. As soon as an idea is so thoroughly denaturalized that it has become a mere nothing, it has also ceased to awaken anybody who lives in flesh and blood. I say, it is easy enough to wander off into highflown language and poetic imagery, but it is very difficult to move the other way; and yet that is most needed, because people need a foothold, and they get it not by talking above their heads, but by bringing the truth and the spirit to them in tangible forms, in forms that correspond to their own lives and their own experiences. Inded, it is an old truth that "invisible things are discerned from the foundation of the world through the things which are made." And why is that the truth? Why is it self-evident? It is so, as John of the Cross says, because "spiritual things include them." By right use of visible and tangible things we may lay hold upon the invisible and intangible, because they are included in it as the higher in the lower. As I said, people need a foothold from whence they themselves can begin to work up on the Path.

You remember I have laid much emphasis upon originality and have condemned all kinds of copying and ascribed much of humanity's misery to lack of originality and to copying. If a lecturer or a preacher can come down, not to platitudes or childish talk, but to the living images that lie in every human mind, he can reach that mind and do it good. By infusing those images with power, by purifying them, by electrifying them, by explaining them to the mind that possesses them, that mind is infused with vigor and awakened to itself. Being awakened, it will live for itself and be on the Path, and, that it should be awakened and caused to live for itself is the object of all preaching. A preaching that does not aim at that nor accomplish it is no more than babbling or beating the drum.

If you will go back over the preceding chapters and re-examine them, you will see that I am struggling to do this very thing I am talking about. Instead of screwing the subjects up

higher, I have attempted to take the scholastic machinery to pieces and I have substituted living powers for all mechanical and inorganic details. I have made all abstractions into living personalities; I have painted dramatic scenes and appealed to your feelings and love-nature rather than attempted to instruct. I have used veils that reveal, and, thus I have gained the same effects as Greek sculptors gained, when they wetted the drapery they put upon their models: they revealed, yet they never offended propriety. I have, if I may say so, rather "lowered" idealistic expressions; I have done that by clothing them in flesh and blood, and, I know I have attained some satisfactory results. My experiment with that which I have called Western and modern phraseology will prove more of a success than might have been expected.

It is most singular, that this method which I have called Western and modern is the very method of the ancients. In the East, to-day as of old, all preaching and teaching is by personal intercourse, and, experience in European universities has shown that it is the only real way by which to impart spiritual seed. Abstract and mechanical subjects may well be taught from a platform, but spiritual life never. The reason for this is plain. Consciousness is more than a physical fact. In the Universal, the individual person is a species, but in the physical world an individual is almost meaningless. One crystal is like another; but one soul is not like another. All those highflown, abstract and difficult terms and phrases and conceptions in which so many teachers, both mystic and others, have buried that life which these terms and phrases originally stood for, all these terms and phrases are not of the spirit of the Orient. The West and part of Asia under western influence made them, partly in Greece, and partly elsewhere, during the development in the East of what is called Western progress, Western culture and civilization. In its attempt to gain a reasonable understanding of living forces and acts, the West and part of Asia invented all these terms and phrases and they unfortunately forgot the original aim and end, and forgot that these terms and phrases were only to be symbols and no more, and they forgot life altogether. They hugged and kissed petrifications and do so now. By forcing posterity to learn by the brain and not by the heart, we have now come to our present desperate conditions. We have the shell, but the nut is not in it.

*To be continued.*

## NOTES FOR HIS LIFE'S HISTORY.

BY ALEXANDER WILDER.

*Concluded from page 78.*

**I**N 1840 I first heard of Mesmerism. I read such literature about it as I could find, and had opportunity to witness anæsthesia produced by manipulation. I also read about clairvoyance resulting from it. Some years afterward I consented to become the subject of such experimentation, and have had abundant reason for regret. It developed a sensitiveness acute even to abnormality, and the power of will, already too much weakened in early life, was still further affected. But by 1844 I began to have some little force to free myself. I was still under the belief of an emotional piety and actually formed a religious alliance with John B. Foote and others of the same character. But a year was sufficient to show him to me as weak as others, and unreliable as a leader.

What little I learned and observed in Mesmerism opened the fact to perception that there is a spiritual region to which we really belong, and with which, under certain conditions, we may have perceptible intercourse. It may be heaven or hell, but that depends upon our own state of mind. There are no rewards or punishments, except as they are incident with ourselves. It took me long to learn that. The Calvinistic notion held me for years, and, indeed, was about the last that I was able to discard.

In the field of mind, spirituality and the higher knowing, I made haste very slowly. I sought information from everyone and conscientiously examined it, unwilling to accept anything blindly. I exercised the reasoning faculty, but sought to be open to the superior sense.

1880.

When at seventeen I withdrew from religious association, I gave up the purpose of going to college, and decided to follow farm-work. I may remark that I probably would have kept on



going to church, but that my brother David influenced me to stop, as he had done already. I worked at home two years, then went to Vermont, where I learned typesetting, and had a foretaste of things that I had not imagined. I saw the religious Boss exhibited in his hatefulness. It was an experience of how men can exercise the peculiarities of slaves, by baseness, treachery, unmanly servility. My own health succumbed to it, and I was fortunately enabled to get back to my father's house. My brother David was now head there, and I was enabled to attain rest and somewhat of normality.

But I must shift for myself. Going to Orange, in Massachusetts, I was employed for a season in woodcraft. My work was to cut the dead trees into firewood. One day in April I was felling a tree some fifty or more feet high. The limbs had all decayed and fallen away. Being an awkward woodman, I cut it so out of right that it merely caught on a tree nearby. I set about to do my work over again. As I was striking I felt a voice. It seemed to reach my head at the top and pass to the epigastrium with all the force of a peremptory command: "Step back!" I obeyed, going some eight steps. That very instant there came a piece broken from the top of the tree. It was about six feet long and several inches in diameter. It fell along my footsteps, and with such force as to bury itself in the soft earth. If I had failed but a step, it would have hit and crushed me.

I do not suppose that I am much of a visionary. I have certainly sought to base my notions and experiences upon a foundation of stable fact. Nevertheless, I have had some of these peculiar impressions which I could not explain by any usual method, and also experiences that may be interpreted from an external or interior point of view, as the person is disposed. Of course they are more interesting to me than to others.

On one of these occasions I was walking in a lane in a country town, when I felt about me the peculiar atmosphere of an individual whom I knew was unfriendly as well as domineering and aggressive. Next I felt the words: "I will hold you fast, and crush you, no matter what you may attempt." I was not overawed, but resolutely told him to get out of my way. He did attack me in print at that very time, estranging friends and otherwise also ailing one. But I never swerved from the purpose to do and to go as my own convictions led me. The man ran his career, drew many inside his sphere of influence, and then encountered revolt. I have been told that he hastily left the

country immediately after the terrible death of one of his circle, and died of a broken heart.

From 1844 to 1851, I drifted from one place and employment to another—part in Massachusetts, and part at my father's in New York. My religious experiences consisted in becoming disentangled from the various beliefs and opinions which for a few years had held me fast, and in the endeavor to learn more of the world of reality. Prompted by a lady who had been one of my teachers in boyhood, I procured and read with interest the philosophical and theological works of Emanuel Swedenborg.

In so doing I was aided by Professor George Bush, who had recently embraced the "Heavenly Doctrine" and was himself publishing a periodical to commend them to popular attention. I cannot be sufficiently grateful to him for his aid and sympathy. I think him and Des Guays, and perhaps I ought to add Dr. J. J. G. Wilkinson, the most satisfactory expositors of the Swedenborgian doctrine whose works have been published.

To this day I esteem the philosophic doctrine of Swedenborg the most perfect that has been promulgated in modern times. I cannot, however, subscribe to many of the constructions which have been placed upon them, and I have never been able to comprehend intelligently the principle upon which he interpreted the books of Genesis, Exodus and the Apocalypse.

I have since become a student of the Platonic Dialogues, with which he seems to have in many respects to have been *en rapport*. But with all their profundity and fulness they strengthen rather than weaken my regard for Emanuel Swedenborg. Despite all that may be said captiously or sneeringly of his peculiar statements and methods, he is most emphatically the philosopher of common sense.

My attachment for Professor Bush lasted till his death in 1859. I admired his scholarly attainments, his sincerity, his student temper, his candor, his kind temper. He was too liberal for allegiance to a sect, too intelligent for the multitude, too broad to be shut into any circumscribed arena. I think that he came nearer to being a genuine representative of Swedenborg than any person of whom I have known, except Dr. Wilkinson.

In 1851 I finally set out on my own career. I left Verona and made my home in Syracuse. It was incumbent on me now more than ever to make sure of a livelihood. Yet in many respects I was almost helpless. I was a farmer's son, and knew little of remunerative labor beyond farm-work. I had been

precluded from acquiring the knowledge of a profession, except as I had taught myself. My tastes were those of a student. I was eager to know the cause and reason of everything which related to duty and life. Every book that came in my way I had eagerly read, except such as related to mechanic skill. In this way I had become quite proficient in common medical knowledge. But I early had become opposed to the common medical treatment. In my own family I was convinced that it had been of serious harm.

So I became a partisan of the Water cure and Botanic practice—a preference which I still retain. There may be, there doubtless is, a more excellent way; but it is not taught in medical schools or medical books. Nor do I know it myself, but am still an inquirer.

In January, 1851, I went to Syracuse to attend a medical meeting. I had already taken part in forming a medical society in Oneida county and served two years as its secretary. When the meeting was over, I learned that the Syracuse Medical College was about to begin a session. Two only of the instructors, however, were on the ground, and I was asked to deliver a lecture. Accordingly, I discoursed upon the physiology of the cells, which had been recently promulgated. It was determined by the managers that I must remain and lecture. So I bade adieu to country life.

I was now embarked to take full responsibility for myself. Yet I was but a novice. I had had no training for common business; I was artless and credulous, and had to meet those who would take advantage of me and attempt to use me for their own ends. For two or three sessions I lectured and followed the practice of medicine. With patients I was careful and gratifyingly successful; but it was more than I could do to collect fees to pay my own expenses. Lecturing in the college was very good discipline, but it afforded me little money or reputation. I was on the unpopular side. I discarded poisonous agents as medicines, and had associated with a school in which the standard of mental attainment, just dealing and gentlemanly courtesy was not high. It was irksome to me to incur debt.

At this moment there arose a friend to find for me a way out. Lyman Stevens was prominent as a "New-Churchman," and lived as he believed. He induced a friend in the firm that published the SYRACUSE DAILY STAR to employ me at setting type. This was work that I liked. I was not a rapid compositor, but



earned enough to meet my expenses. A few weeks later I was promoted to the place of assistant editor by Mr. L. Corning Judd, then the proprietor. I thus employed one year, and then entered upon a similar course in the SYRACUSE DAILY JOURNAL. But the owners were changed, and I was dismissed at the end of the year.

This was in 1854. The Legislature of New York had just created the State Department of Public Instruction, and elected Victor M. Rice superintendent. We were relatives, and I had rendered him service. He gave me the appointment of clerk in the new department, and showed me many kind offices. He bore with me where I was at fault, and promoted me as he found me fit.

The teachers of the public and higher schools were organized in a State Association and for some years issued a monthly journal of their own. For my annoyance, I was chosen editor. Though in many respects very well adapted for a teacher, I had little occasion to love the calling of a schoolmaster. But it was Mr. Rice's wish, and I accepted. A year sufficed, as the enterprise was not remunerative.

In 1856 I was relieved of this charge and in awhile was afloat. I held two Teachers' Institutes, as they were called. These were assemblies of teachers of the public schools for a district territory for the purpose of some further training and exercise to fit them for a better performing of their duties. They usually lasted two weeks. I held one in Whiteside County in Illinois, and one in Suffolk County, New York. I then engaged for some months as assistant editor of the COLLEGE REVIEW, and visited Indiana and Illinois. I spent January and part of February at Springfield to aid the teachers in procuring an act of incorporation of a Normal School. I prepared the bill and Mr. Simeon Wright advocated it with members of the Legislature. He succeeded in enlisting the leader of the majority in the House of Representatives, the Hon. John A. Logan. There was a large opposition, but Mr. Logan succeeded. In the Senate the Hon. Norman B. Judd became its champion, and before I left Illinois it was a law. It has the almost solitary reputation of being the most complete measure of the kind in the United States. The Normal University at Bloomington was the institution thus established.

Coming to New York in 1857, I taught one year in the School of the Society of Mechanics and Tradesmen. The next year I was employed as a reporter on the EVENING POST, then under the active charge of the Hon. John Bigelow. I was connected with this establishment till 1871—thirteen years.

In that capacity I was the Albany correspondent during the annual sessions of the Legislature. This enabled me to become acquainted with many of our public men, both of New York and other States. Among these I may enumerate the Hon. William A. Wheeler, Lucius Robinson, F. A. Conkling and his more distinguished brother, Senator Roscoe Conkling, Governors Horatio Seymour, Reuben E. Fenton, John T. Hoffman, and Myron H. Clark and C. T. Hurlburt,—also of others outside, Charles Sumner, Henry Wilson, John A. Andrew, Schuyler Colfax, Marcus A. Ward.

At the suggestion of Hon. John Winthrop Chanler of New York, I became clerk of the Committee on Ways and Means of the Assembly, and served in that capacity several sessions afterward.

In the autumn of 1871 I was made a candidate for Alderman in New York. The movement against the Tweed Ring had given rise to a general movement for its overthrow, and I was made their candidate. I did not electioneer, and supposed myself too obscure to attract notice, but the majority, exceeding the other candidates several thousand, was flattering to say the least.

At the close of my term of office, I decided to have no more to do with a political life. The conditions were humiliating: a man was required to forego his own convictions and there appeared to be little difference in intrinsic character between the parties, other than what is incident to men in power and those out of power.

Being now out of employ, I made several efforts to engage in business. But the results were discouraging. I was overreached, and lost all that I had. If the Psalmist was right in calling all men liars, I seemed to find them also swindlers.

After that time I made my home in Newark. Several attacks of pneumonia had shown me that New York was not a healthy residence for me, but the air of New Jersey I found to be sweet and balmy. It was my intention to find editorial employment, and I did have an engagement on HARPER'S MONTHLY, a few months, when the financial catastrophe of 1873 led to changes, throwing me out of work.

Despite my protests and repeated refusals, I was made to accept a professorship in the Eclectic Medical College of the City of New York. It was necessary, it was declared to me, as the college was in a strait and otherwise could not go on. Various

promises and assurances were made, and the inducement held out of being early enabled to retire. Nevertheless, I remained till 1877, when it became unequivocally sure that no faith would be observed, and I was personally flouted. I had tried to serve all faithfully, but there seemed to be a general disregard of even common honesty. I determined to leave, and to my surprise the door was set open for me to do so promptly.

In 1876 the National Eclectic Medical Association elected me Secretary, and continued to elect me year by year till 1895, when I declined to become a candidate. That organization was about to fall to pieces, but my action saved it.

In 1878 the United States Medical College was incorporated under a general statute of the Legislature. Several colleges had been operated under the same law, and later Legislatures had recognized these matters in their measures. I had taken part in the organization, but had not meant to be a lecturer. I have a fondness for teaching, but my experience with educational machinery had disposed me to decline having anything to do with that department. But no one seemed to understand my scruples, and finally I took the chair of Physiology, exchanging it two years later for the new professorship of Psychology and Magnetic Therapeutics. About this time several of our number began to meddle with the organization of the Eclectic Medical College. In this matter I had no part, and no pains were taken to enlist me in the matter. But it failed, and the reaction was severe. The managers of the Eclectic College were able by sacrifices to free themselves from the efforts to crush them, and to turn the powers of the law upon their adversary. The corporation of the United States College was prosecuted on the charge of assuming powers which it did not legally possess. Its defense appears to have been weak and half-hearted. The suit was tried in the Superior Court, in the Supreme Court and Court of Appeals. It was decided adversely every time to the College, each time a new reason being made for the judgment. First, the authority was declared insufficient; then the statute was declared to have no intent to incorporate colleges; and lastly, the college was declared to be neither scientific nor charitable.

I thought then, and I think still, that the courts were actuated by motives unfriendly to the institution, and that the several judgments were made in disregard and misapplication of the law.



Nevertheless, personally, the result was a relief to me. My energies were taxed and there was a drifting in the management which was repugnant. We excelled in the quality of our teaching, unless it was in the department of *Materia Medica*. While there was an unwillingness that I shall quietly separate from the Faculty, about every measure and individual that I supported was got out of the way.

In short, my observation of medical colleges is not favorable to them as schools of morals or as promoters of financial probity. The more there is professed, the less it seems is to be believed.

In my tastes and aspirations I am a philosopher. I am eager to learn the causes and reasons, the principles by which things are governed. I am never satisfied with an *ipse dixit*. I have always desired to know for myself what is right as between one human being and another, and know no law higher or more sacred than that. What we owe to one another is goodwill and faithful service.

In 1858 I came upon a little work at the office of the *EVENING POST* entitled *Alchemy and the Alchemists*. I had already purchased another "*Swedenborg, a Hermetic Philosopher*." They were by the same author, but anonymous. I read them with avidity. The career and methods of Swedenborg seemed to be admirably explained. But the hypothesis of Alchemy was more recondite, and apparently reasonable. It not only transferred Alchemy from the field of learned absurdity, but showed it to belong, like other ancient forms of allegory, to its proper place as setting forth the transformation of the human soul. I gave the book to a lady, who in a fit of superstitious apprehension, burned it. Afterward, however, I found a copy in a little bookstore, and speedily became its owner. The seller knew me. One day, some weeks later, a white-haired gentleman came into the room where I was seated and introduced himself as "*Hitchcock*." I soon learned that he was Major-General Hitchcock of the United States Army, but not till after his death several years after did I know him to be the namesake and grandson of Ethan Allen, so famous in the early years of the Revolution. The present Secretary of the Interior is his nephew and bears the same name. He visited me several times, and we also exchanged letters. He was a mystic and apt at perceiving allegoric meanings. He was invaluable to those of like tastes. Gen. Buford, of Detroit, was such a one.

When the Civil War broke out, Gen. Hitchcock was em-

ployed at Washington to take charge of exchanges. I visited him there in 1863 and tried to secure the liberation of my nephew, then a prisoner at Columbia. But exchanges had been suspended. However, some weeks later the General wrote me that Captain Avery, my nephew, had escaped. With the conclusion of the war, General Hitchcock made his home at Florence, Georgia. He became infirm and seldom wrote letters. Finally, in 1871, I took up a paper and found in it the announcement of his death.

Some years later, I learned that he paid me this tribute: "I would that Wilder's mantle would fall on me."

While sensible of the weight of the tribute, I feel that it is due from me to him rather than from him to me.

THE END.

In the next issue of THE WORD we intend to publish a sketch of Dr. Wilder's life.—Ed.

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In fact, unity, agreement is always silent, or soft-voiced; it is only discord that loudly proclaims itself. So long as the several elements of Life, all fitly adjusted, can pour forth their movement like harmonious tuned strings, it is a melody and unison; Life, from its mysterious fountains, flows out as in celestial music and diapason,—which also, like that other music of the spheres, even because it is perennial and complete, without interruption and without imperfection, might be fabled to escape the ear.

Carlyle, *Characteristics*.

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The history of its progress here would illustrate the progress of more important things; would again exemplify what obstacles a new spiritual object, with its mixture of truth and of falsehood, has to encounter from unwise enemies, still more from unwise friends; how dross is mistaken for metal, and common ashes are solemnly labeled as fell poison; how long, in such cases, blind Passion must vociferate before she can awaken Judgment; in short, with what tumult, vicissitude and protracted difficulty, a foreign doctrine adjusts and locates itself among the home-born.

—Carlyle, *Historic Survey of German Poetry*.

## "SAVONAROLA" OF FLORENCE.

THEOSOPHIST, REFORMER AND MARTYR.—A PORTRAITURE OF  
SPIRITUAL GROWTH AND DEVELOPMENT.

BY DR. W. WILLIAMS.

*Continued from page 111.*

"PIERO BETRAYS FLORENCE IN THE HANDS OF THE FRENCH."

**I**N a few days they learned the worst, that Piero, their ruler to whom they had looked for protecting them from loss and guarding them from invasion and ruin, had unknown and without consulting with the signory of state, betaken himself to the camp of the French king and cowardly betrayed them into the hands of the enemy by surrendering the keys of the outlying fortresses and strongholds that guarded the confines of Tuscany. In so doing he had thought nothing of their safety and welfare, but of his own individual interests and continuance of power and rule.

Had Piero possessed a spark of patriotic bravery and courage, he might have saved his country from invasion and caused the French army to change the route of its expedition into Italy. Overwhelmed, however, with fear for his own safety and welfare, with the surrender of the fortresses, he agreed to pay the French king 200,000 florins and furthermore granted him to hold and occupy the important cities of Pisa and Leghorn so long as the war should last, and thus by his pusillanimity and cowardice virtually surrendered Florence with its territories into the power of the French, who could scarcely believe their own eyes and laughed at Piero on seeing how readily he yielded everything, as stated in the memoirs of Philip de Comines, a French statesman and eye-witness of these transactions. "If," writes he, "Sarzana and the other strongholds had been furnished as they ought to have been and properly guarded, the



King's army would have certainly been ruined in besieging them, for the country is mountainous and barren, full of snow and unable to supply us with provisions." Elated with this great initial success, Charles felt inclined and was induced to believe himself the new Cyrus whom Savonarola foretold was about to come and redress the state of affairs in Italy.

#### A BLOODLESS REVOLUTION.

When the Florentine signory and counsellors of state heard of this shameful betrayal of their beloved city, they convened a special meeting to consider and decide what was the best course to adopt. After much discussion, Piero Cauponi, an old Florentine veteran who had seen much service in different parts of Europe, requested permission to address them. Standing in their midst, with soldierly bearing, he seemed the incarnation of an old Roman chief in former days who never trembled nor felt afraid for his country and its safety. Everyone knew him and respected him for his honesty and uprightness and could implicitly depend upon his courage and bravery in the hour of danger and trial. His words were always few, but they were always weighty, pertinent and convincing. "Fellow citizens," he said, "Piero de Medicis is no longer fit to rule the state, the Republic must therefore provide for itself and look after its own interests. The moment has come to shake off this baby government. Let ambassadors be sent to king Charles, and should they meet Piero returning by the way let them pass him without salutation, and go forwards and explain to the king himself that our citizens were formerly allies of the French and are well disposed towards him. Let honorable men be chosen to give a fitting welcome to the king, but at the same time let all our captains and soldiery be summoned in from the country and hidden away in cloisters and other secret places. Let all men be prepared to fight, not amongst ourselves as in days gone by, but against the common enemy in case of need, so that when we shall have done our best to act honestly towards this most christian monarch, and satisfy with money the avarice of the French, we may be ready to face him and show our teeth if he should try us beyond our patience either by word or deed, and, above all, let it not be forgotten to send the Padre Savonarola as one of the embassy, for he has gained the entire love of the people and he alone amongst us is possessed of that wisdom and knowledge

of secret events and things which will prove our best and greatest defence in warding off danger and thwarting the designs and intentions of the enemy."

On the following day the ambassadors were chosen (November the 5th) and straightway proceeded on their journey to meet the king at Lucca, a city in northern Italy. Savonarola, according to the rule of his order, followed on foot accompanied by two brethren as his attendants. Before starting, he preached again in the cathedral and at the conclusion of his discourse spoke words that cheered and strengthened the hearts and raised the hopes of the citizens. "God," said he, "has granted your prayers and will work a great revolution by peaceful means. He alone came to the rescue when Florence was forsaken by its ruler. Wait and you will see the disasters that will happen elsewhere, but not to you. Be steadfast in right doing, oh ye people of Florence, remain calm and preserve peace and good will amongst yourselves. If ye would have mercy, be ye also merciful towards one another, your brethren, your friends, and also your enemies, otherwise ye will become smitten by the scourge prepared for the rest of Italy.

At that moment of political excitement, of mental anxiety and spiritual anguish, Florence caught a glimpse of the power and might, of the peace and happiness that the Higher and Diviner life instills into the soul of everyone who becomes its grateful and loving recipient, making the timorous and fearful, valiant and brave, out of weakness bringing forth strength, dispelling mental darkness and gloom, dispersing the spectres of doubt and uncertainty that hide and enshroud the pathway of life, chasing away despair, healing the broken in heart and raising all such as be bowed down, making wise the simple and guiding the errant and mistaken back into the path of duty, the true way to light that all must traverse on their pilgrimage through earth life ere they can attain to and realize their ultimate destiny.

If Savonarola's object and aim had been the acquisition of political power and authority, if he had harbored within himself designs of becoming supreme in Florence as some writers have wrongfully attributed to him and reproached him as a crafty, ambitious fanatic craving and lusting after state rule, now was the opportunity for the fulfillment of them. All Italy was resounding with his name and all eyes were turned to him, for had he not proved himself a true prophet, had he not foreseen

and predicted that the sword of divine justice would ere long descend, and were not his words of warning about to be verified? He alone had seen the future and he only by his light, his knowledge and wisdom was able to remedy and save them from ruin and disaster. Such were the general sentiments of the whole of the population of Florence and the state of Tuscany. And now the psychic moment in his life had come, now was his chance to make himself master and ruler of Florence, whose citizens with universal acclamation would have chosen and proclaimed him their chief, their leader in whom they all had the most implicit and heartfelt confidence and trust. He had but to speak a single word and there would have arisen in the then juncture of affairs, a storm of popular excitement and turmoil and riotous tumult that would have swept away all obstacles and barriers out of his path. One word from him and all traces and monuments of the Medicean family, with their palaces adorned and enriched with the accumulated treasures of art, would have perished forever, and Florence herself have been the scene of anarchy and blood red revolution, of destructive riots and insurrection, and over the dead bodies of slaughtered nobles and slain magnate Savonarola could have made himself another Sulla, Dictator of Florence, and wielded absolute sway and authority throughout the whole Tuscan state. Such, however, were not the aspirations of Savonarola who, true to himself and faithful to his mission, recked not of things seen and temporal but of those that though unseen are real and eternal, those principles of right and unselfish living, of purity of thought and devotion to the service of humanity that are the characteristics and indications of a true life and of a noble and lofty soul.

#### "THE BANISHMENT OF PIERO FROM FLORENCE."

Thus Savonarola went forth from Florence calm and tranquil, upheld and sustained by his faith in the great controlling unseen power that oftentimes unrecognized and seldom admitted and acknowledged is guiding each individual until at last, blindly it may be, he finds the way to Light, and henceforth moves in his own special groove of destined progress, enlightenment and spiritual development.

The Florentine ambassadors found the French king at Lucca. Piero, on learning of their arrival and that they had come in the name of the Republic, at once conjectured some



great and important change had occurred in Florence affecting his power and authority there. Perceiving the danger and reckless of everything save his own safety and also reasoning that unless he could circumvent and frustrate their object, his career as head of the state would terminate in ignominy and shameful defeat, and with it the fortune and prestige of the Medicean house, Piero at once rushed to Charles and earnestly besought his assistance and support in retaining his dignity and position. He ordered his kinsman, Paolo Orsini, to enlist at once and collect what troops he could gather together and then proceed quickly to Florence only to find his career as ruler of the state was at an end and a thing of the past, for on the day following his arrival on presenting himself with his retinue at the palace of the signory, with the intention of taking the authority and rule into his own hands, he was told that henceforth he must consider himself no longer chief of the state and be content to become an ordinary citizen.

Filled with rage and fury at such a rebuff, Piero retired to his villa residence at Careggi, collected a few troops and ordered them to seize the San Gallo gate whilst he himself proceeded again with an armed escort to the palace, but was forbidden entrance and on attempting to force his way, was driven back and assailed with cries, "Coward! poltroon! traitor; get thee hence, thy reign is over." Then was heard the clang of the great bell of the signory and as its deep tones reverberated and boomed through the city, its suburbs and neighboring hamlets, thousands of armed men came rushing forth and leaving house and home, ran towards the Piazza or market place prepared to fight for and regain their ancient republican liberty and freedom. Though the intensest excitement prevailed, the words and admonitions of Savonarola in that moment, fraught with the gravest consequences, were not forgotten and by their self-restraint the citizens of Florence proved themselves true patriots and worthy of self-government. Piero, thus repulsed and disowned as chief by the citizens, along with Giovanni, his cardinal brother, galloped along with a few of his troops, through the principal streets shouting "Palle! Palle! The Balls! The Balls!" (emblems of the Medicean coat-of-arms), but finding no response from the crowds of angry men who despised and condemned him for his cowardice and treachery, and further seeing himself in danger of being surrounded on all sides with no opportunity of escape, and also learning that the Signory had

passed a decree of banishment both of himself and his brother as being rebels, he fled at once to the gate of San Gallo and thus left Florence as a fugitive and betrayer of his country over which he was never again to exercise rule and sway.

Thus fell the house of the Medicis. Founded at first on craft and deceit, upreared by wily policy and cunning diplomacy, gilded and adorned by the meretricious splendor of art and philosophy and great wealth, screening and concealing tyrannical ambition and desire of kingly rule, it fell and disappeared in a flood of degradation and irretrievable ruin. Had its members been actuated by patriotic, virtuous and unselfish principles, had they been imbued with the desire of promoting the welfare and happiness of Florence and of raising a higher standard of public morality throughout Italy, they could have done much toward the spiritual regeneration of the church and the renovation of society, and by their efforts for the advancement of learning and developing the genius for art, science and literature that had already begun to manifest itself, Italy might have regained pre-eminence amongst the nations of Europe, once exercised by her ancestress, ancient Rome, and the church have become a spiritual pharos, the glorious Lucifer or light bearer of that higher and diviner life, the revelation and proclamation of which was the great mission of its author and founder. As it was, the house of the Medicis fell like an edifice founded and built upon sand, and beneath its ruin lie entombed, a Lorenzo, misnamed the Magnificent, a pagan pope, Leo X, a queen famed for her knowledge and use of drugs and poisons, the notorious Catherine de Medicis.

#### "SAVONAROLA'S INTERVIEW WITH CHARLES VIII."

When the Florentine embassy came into the presence of the French monarch, they quickly discerned he was by no means friendly disposed towards them and the overtures of peace and good will of which they were the bearers from the citizens of Florence. Though they dwelt upon the alliance that once existed between Tuscany and France and expressed the general wish of the Florentines to renew and welcome the French in their midst as visitors and render them pecuniary assistance as far as it lay in their power, their efforts and endeavors to come to some understanding and arrangement with Charles proved futile and in vain. This was greatly due to the vacillating and

uncertain temperament of the French king, whose mind kept alternating between the lavish promises of Piero and the citizens of Pisa, who were wishful and were now plotting to throw off the yoke of Tuscan rule. Charles' great ambition was to pose as arbiter and disposer of the Italian states and to overawe all by his august presence and the prestige of his great and well-equipped army and thus, without much bloodshed and loss, achieve his ostensible enterprise, the seizure and subjugation of the kingdom of Naples. Anxious to gain time, he therefore kept the Florentine ambassadors waiting in suspense for his decision, but eventually informed them, "Once in the great town, all should be arranged." On receiving this vague and unsatisfactory ultimatus, they returned forthwith to Florence where their report was received with feelings of alarm and consternation.

All minds were now turned to and all hopes centered on Savonarola and his interview with Charles which, if it proved a failure, then with their own stout hearts and brawny arms they would dispute and fight for every inch of ground in defence of their lives and their beloved Florence. Long and patiently they waited his return, with gaze fixed upon the neighboring heights in order that they might rush forth and escort him home.

As soon as Savonarola reached Lucia, and heard of the departure of the embassy, he determined to go himself and interview the French monarch. Rumors of his coming and object had already circulated through the city and reached the French camp in which every soldier and trooper felt anxious to catch a glance of the great preacher, of whom they had heard that which excited their involuntary admiration and respect. As he reached the camp pitched outside of the city and entered the main avenue leading to the royal pavilion in which Charles with his consellers of state, his general and captains clad in glittering armor, awaiting his coming, then and there occurred a general stampede amongst the soldiery. Troopers left their horses ungroomed, fusiliers and musketeers laid down their guns, and infantry ceased furbishing their arms. Tents and standards were abandoned and ranks broken as the rude soldiery rushed forth and lined up on both sides of the avenue along which Savonarola had to pass to the imperial quarters. Passing by them, helmets and caps were doffed, heads were bowed and sturdy warriors forms bent low and saluted him. But on he sped and reaching the king's tent, Savonarola was at once ushered into



the presence of Charles, surrounded by his ministers of state clad in scarlet robes, princes and nobles, and officers bedizened with insignia of rank and distinction, all gathered together and waiting to behold one of whom they had already learned and heard so much. There at last Savonarola stood amidst the warrior host, a born king gazing upon the face of a king who, as he beheld and regarded Savonarola, felt himself in presence of a great soul, of one whose nature was higher, nobler and kinglier than his own. And that martial host of armed courtiers also felt a something stealing over them they had never experienced before, dominating their minds, restraining and repressing all thought and motion as they stood leaning on their double hilted swords, or stood reclining on their tall halbards, and gazed upon the cowed form of Savonarola arrayed in almost threadbare garments, in strange contrast with their glittering uniforms and burnished coats of mail.

Arousing himself as from a revery Charles motioned Savonarola to come nearer to the chair of state on which he was sitting and thus spake: "Most worthy and reverend Padre, thou hast craved audience with us as an ambassador from the citizens of Florence. We therefore welcome thee to our august presence. Thy name is known to us and we have also received accounts of thy great work in Florence in the reformation of state and church life. This is also our mission and the cause of our coming into Italy, which we are resolved and determined to accomplish. "*Deo volente.*" We further know that thou cherishest towards our august person, feelings of friendship and good will and hast predicted and spoken of us as the divine envoy that should sometime come to redress wrongdoing and scourge wickedness in high places. We have already made known our royal will and intention to thy fellow ambassadors who have returned to Florence, but if thou hast any other message to deliver, speak it forth and we will listen to it."

Not a sound was heard save the waving of the imperial banner above the royal tent, not a form moved as Savonarola in low, yet weighty tones and slightly raising his right hand, exclaimed: "Most Christian king, peace be unto thee! Truly hast thou heard that my countrymen regard and look to thee as a deliverer from the wickedness and wrongdoing under which they have so long groaned and suffered, and amongst them thou wilt find none who will welcome more thy coming as their friend and visitor than the citizens of Florence. True also is it, that to thy

humble and unworthy servant now before thee, has been revealed the great mission entrusted unto thee. Oh king! I admonish thee by the Divine authority, that thou show mercy everywhere and especially in Florence in which, though there are many wrongdoers, He has many servants and handmaidens, both in the world and the cloister, for whose sake it is thy duty to spare the city. In God's name I exhort and entreat thee to help and defend the innocent, the widows and orphans, the poor and above all modesty and purity. In God's name I charge thee to pardon the offences of the Florentines and other people who may have unwittingly offended thee. Remember Him thy savior who when hanging on the cross pardoned his enemies. Whose example if thou followest, then, Oh king! will God increase thy kingdom and give thee victory. But if thou forget the work whereunto thou art sent, then will He choose another to fulfil and accomplish it and will let the hand of his wrath fall upon thee and punish thee with terrible scourges. All this I say unto thee, Oh king, in the name of the one true potentate, the King of kings, and Lord of lords."

*To be continued.*

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Nevertheless from every moral death there is a new birth; in this wondrous course of his, man may indeed linger, but cannot retrograde or stand still. In the middle of last century, from among Parisian Erotics, rickety Sentimentalism, Court aperies, and hollow Dullness striving in all hopeless courses, we behold the giant spirit of Germany awaken as from long slumber; shake away these worthless fetters, and by its Lessings and Klopstocks, announce, in true German dialect, that the Germans also are men. Singular enough in its circumstances was this resuscitation; the work as of a "spirit on the waters," a movement agitating the great popular mass; for it was favored by no court or king; all sovereignties, even the pettiest, had abandoned their native Literature, their native Language, as if to irreclaimable barbarism.

—Carlyle, *Historic Survey of German Poetry*.

## OSRU.

### A TALE OF MANY INCARNATIONS.

BY JUSTIN STERNS.

INCARNATION THE FORTY-FIFTH OF THE SOUL OSRU KNOWN TO  
MAN AS LOVIS SIEUR LE BRENT.

Lo! Desire is potent. But Justice abides, over-ruling,  
And Desire, being spent, bends the neck to her rod and her schooling.

TO be thrust into a dungeon was no figure of speech in the days when the Norman barons were building up their power, cementing it securely with violence. They took you by the shoulders, in those times, and thrust you brutally into the darkness, so that you stumbled forward drunkenly, and, except the cell was narrow and you brought up against the opposite wall suddenly, you lost your balance and came to earth sprawling on your face. And as you lay there partly stunned, you heard the great key creak and the receding footsteps of the gaoler as he went back to the light of heaven and the sight of the blue sky.

'Twas a fearsome thing to offend one of those lawless autocrats of Normandy, with none to question his decrees or bring him to book for injustice. Men went into his ample prisons striplings and came out, feet foremost, cadaverous gray-beards; having been forgotten while my lord pursued his enemies, and equally forgotten while he pursued his pleasures.

Lovis, Sieur le Brent, picked himself up and strode around close to the walls of the foul damp place into which he had just been thrust, like one demented. He made the circuit some hundred times perhaps, before thought came back to him. For the mixture of daze and fear and mad desire to take some one by the throat that filled him when he first found himself in the dungeon of the man he served with his sword, was a far cry from thinking. But in time his brain cleared, and while his body continued to sweep on with the tireless strides of a cours-



ing hound, his brain began to race still more swiftly, seeking out the chances of speedy release.

"Now God be thanked that I have no store of land or gold. When did I think to be glad that I had nought in the world beyond my sword? 'Twould be with me even as with poor Gilbert de Rohan, God rest him in Heaven, and 'twas for less than mine offense that he was first thrust—perchance into this very hole."

Lovis le Brent's blood chilled at the thought that the luckless Sieur de Rohan might have spent his brief imprisonment restlessly measuring these very walls, even as he was now measuring them. It weighed on him heavily as an evil omen that de Rohan had been almost his first coherent thought in this place.

"But de Rohan had estates which would tempt a king's anger to wax instead of waning with time, as is nature. He had never a chance, once he gave de Breouille cause to seize him."

This same de Breouille, who had been tempted beyond his power to resist, by de Rohan's wealth (albeit he imprisoned him in anger, and without any ulterior thought of confiscating his worldly goods), was now the active and at present triumphing enemy of le Brent.

"My chances are good, so help me God," said le Brent. He put away from him resolutely the thought of the life-long prisoners in that very set of dungeons. Prisoners whose histories he had known, whose histories every one knew, but in whose behalf no one lifted a finger lest they should suddenly depart from the haunts of their fellows and join them. Instead, he thought over the stories of every prisoner of de Breouille who had been released or had escaped. The list was long enough to be encouraging.

"If all else fail, there are oftimes gaolers—I must study these varlets here—" Prison had not yet changed the Sieur's attitude towards the common herd.

"But after all's said, my best chance is that de Breouille's whim against me will die out, mayhap in a few days. If the damsel for whose sweet sake I am here would but bestir herself in my behalf—yea, if she should grant de Breouille his uttermost desire, and but demand in return banishment for me, I ask no more than banishment,—how gladly would I give her up! For I must give her up, in all case, if so be he keep me here.

"There is much to be tried. By God's help, I shall not miss the sight of many suns—"

## Ten years.

Lovis le Brent beat his head against the wall. Another will-o-the-wisp hope had that day gone. But there was still a chance. Lovis le Brent's pluck would not altogether down. There was always the chance that the Baron's whim would change. He had lain down and risen up by the light of that hope for near four thousand days. But to-day it shone very dimly. Lovis tore his hair. Despair all but possessed him. He beat his fists against the wall. It was not possible, at that moment, to feel that the Baron's whim would change.

The fact was, his whim was gone. He had merely forgotten. There were men, prisoners for fifty years in that same castle gaol, put there by the Baron's grandfather for trifling offences and simply left there by his successors. Le Brent knew this. Every one knew it. But no one cared. And every one knew that he, Lovis le Brent, was unjustly detained, deprived of his liberty, but no one cared. He beat with his two hands upon his breast until he fell exhausted.

\* \* \* \* \*

## Twenty years.

There was still one chance.

The Baron would without doubt die first, and then he would raise heaven and earth to reach the ear of his successor. De Breouille had to his credit fifty ill-spent years, le Brent was ten years younger. Also, de Breouille was always fighting with his neighbors. He might at any time be killed. A just God grant it soon. And it sometimes happened, too, that a new Baron set free the men who cumbered the dungeons he would presently fill himself.

Lovis threw himself on the filthy straw and lay there a while in a semi-stupor. Hope deferred maketh the heart sick—and the brain sick, too.

Presently a frenzy took him and he leaped up, his eyes gleaming. Swinging his arms like mad he tore around the dark place and jumped and leaped and shrieked aloud. No gaoler came to quiet him, for no one heard.

When he was tired out he threw himself on the straw again and slept.

\* \* \* \* \*

### Thirty years.

His hair is white, but his body is still rugged. His mad orgies of violent rage have served as exercise and kept him strong.

There is a new hope.

The Baron is at war with a mightier Baron. If he loses—God grant he may—he loses all, and the new Baron will very surely set his prisoners free. Out of scorn for his conquered enemy, he will certainly do it.

Gaolers are fear-smitten creatures not easy to bribe to a righteous deed, lest their hides pay the price, or lest they find themselves behind the key they have so often turned. Belike, also, the bribes at le Brent's command are not ample enough to tempt most of the brotherhood. But every new goaler is always a new chance. It may be that, some day, one braver than the rest will wink at the escape of a prisoner who has not been inquired after for fifteen years.

\* \* \* \* \*

### Forty years.

The Baron is not dead. Not he, but the Baron he fought some ten years since went to the wall.

But it must come soon now, it *must* come. He cannot live forever, with the devil waiting hungrily for his wicked soul.

Louis le Brent sits much with his head on his hands. His strength is going, for the old rages take hold on him less often. But his head is clear and strong. He has never ceased to calculate the chances left to him.

\* \* \* \* \*

### Fifty years.

De Breouille is just dead. But le Brent's dungeon has another occupant.

It fell empty these two years since, when Louis le Brent almost beat his brains out against the floor,—at last. Although he did not quite beat them out, yet he addled them finally, and shortly thereafter he left the dungeon.

For dungeons are places for the living, not the dead.



INCARNATION THE FORTY-SIXTH OF THE SOUL OSRU KNOWN TO  
MAN AS DON JOSE DE RODERIGUEZ.

Lo! Desire is potent. She twists you a rope for your using.  
But mayhap they will hang you, ere night, with that rope of your choosing.

**D**ON JOSE DE RODERIGUEZ was in the clutches of The Three. The torments of the Inquisition were closing in around him. How and why it had come to pass he had but a dazed notion. He fed and housed two merchants from Cadiz, who sought his hospitality on a certain eve of Ascension. That was all. And because of that simple act of kindness all this trouble and terror had come upon him. Was there no Justice in Heaven? Was God Himself dead, that He had not heard his hourly cries for help these two years past?

Don Jose de Roderiguez was already more than half crazed. Only a lumpishly unimaginative creature, with almost undifferentiated brains, could lie long in the dungeons of The Three and keep those brains unclouded.

"Christ witnesseth! It might as easily have been any other man in the market place as my thrice-wretched self, my father!"

He beat his breast and raised to his lips the hempen rope that bound the robe of the padre, stammering out to his patient ears for the hundredth time the story of his misfortunes.

"They offered me excellent golden doubloons for a night's lodging. A curse on their money! And then it comes to light they are heretics—God knoweth I wotted not nor dreamed it, else had I delivered them up with my own hands—and shortly thereafter I am haled before The Three for the heinous crime of harboring heretics; the rest thou knowest. By the Holy Virgin Mary, the Blessed Mother of Our Sacred Lord, I am no heretic. Why will not The Three believe? I have bared my thoughts to them from the hour of my birth."

He had indeed. Don Jose de Roderiguez groaned and smote his forehead as he remembered the ordeal. Once only, shortly after his arrest, he had faced The Three. For five maddening hours he stood in an ague of fear and answered their entrapping questions—from whose entangling meshes but four in Seville had ever escaped. This cell of his had seemed a place of peace and refuge ever since. But at any moment Their summons might come.

Don Jose wept weakly. He was no longer the brawling, dare-devil braggart, who had looked up boldly at the sun that beat on Seville for some thirty odd years. It was many months since that gruesome interview, but he dreaded the next so much that he would have instantly chosen life-long imprisonment, in the peace and comparative plenty and freedom from physical pain that were now his, rather than face The Three again.

"Holy father, no man in Seville hath lived farther from heresy than wretched Jose de Roderiguez. I call all the saints in Heaven to witness how terrible is the injustice under which I suffer. Since my pious mother took me to mass at five years old, till now, in my forty-first year, I have not wavered in obedience to the Church. However great my sins, God knoweth I have always confessed them, and patiently performed the penances, howsoever severe. Never have I complained. 'Tis true that in the matter of the girl Manuela, whereof I told thee something formerly, the holy father certainly did fleece me somewhat, but, God is my witness, it never entered into the heart of de Roderiguez to complain. I was but too glad to appease God for my sins——"

The friar's countenance changed.

"Thou sayest a priest of the Most Blessed Jesus robbed thee?"

The words rang coldly—and loudly. There were those listening behind the innocent grating high in the wall on the inner side of the room. The holy father feared lest they had missed this point of his mumbling penitent's confession.

A priest may not repeat outside the secrets of the confessional, but if, by chance, they are overheard——

De Roderiguez clutched his throat.

"Shrive me! shrive me, father! I am as one drunken with anguish. I say what I do not mean. Thou wilt not tell The Three?"

"Fear not, my son. My lips are sealed. Thou knowest full well a priest tells nothing—nothing. He stands between thee and thy God, not between thee and man. But this is a grievous thing, son, a very grievous thing. In the eyes of God thou art sorely guilty. Then what matters it how it appeareth in the eyes of men? Thou saidst thy confessor robbed thee, and I trow he did, but set thee a fitting penance for a deadly sin. If The Three heard thee,—nay, nay, I will not tell them—but if The Three did hear thee utter such blasphemy against the Holy Mother Church, methinks thou wouldst have short shrift!"

"I meant it not," moaned de Roderiguez. "I knew not what I said. I am stupid from sleepless nights and wretched days. It is now nearing two years that no one hath come nigh me, saving thee." 'Twas the habit of The Three to wear out the stubborn ones, whose stories could in no wise be shaken, by means of these long, terrifying silences. "The august Three have forgotten the miserable de Roderiguez."

"Not so," said the friar, significantly. "Thou shalt shortly find The Three have had thee in remembrance these past two years. And as for this damning thing that thou hast said, the evil in men's hearts will out. Drunken men speak truth, and thou wast indeed as one drunk and unguarded in thy speech by reason of thy sleepless vigils. But I will shrive thee, my son. Thou shalt lie all night face downward on this stone floor, fasting and without drink, from the hour the gaoler visits thee till he come again with to-morrow's sun. And thou shalt tell thy beads without ceasing. And, further, because thou hast said a priest robbed thee—perchance thou hadst best make voluntary offering to the Church, in fitting restitution, seest thou, for that thou hast slandered the Lord thy God through his earthly vicar. I leave to thee what portion of thy worldly goods thou wilt bestow. The Church is ever needy, and thy sin is great. And the Lord loveth the cheerful gift."

"I will, father," whispered the now deeply terrified cavalier.

The priest withdrew, his task at last accomplished. Weekly for two and twenty months he had been confessing de Roderiguez and seeking to gain his confidence, in the service of The Three. To-day, for the first time, de Roderiguez had let fall a word that could be used against him. The evil in the heart will out.

The friar sighed. There could now be no doubt that the unhappy man was a heretic, and a harbinger of heretics. The Blessed Lord had graciously decreed that he should have a goodly heritage of land and gold, which would henceforth be held in trust for the poor by the Holy Church. 'Twas indeed needless that Don Jose should present it, or any portion thereof, of his own free will as a sin offering. His conviction as a heretic would now follow without possibility of failure, and both his life and his estates would be forfeit.

The friar paused to sigh again over the depravity of human hearts. Then his thoughts reverted to Don Jose, and the peni-



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The friar was an artistic man in his professional. The Church could rise in her might and take, but more seemly that the don himself should give in grief, than that the Church, however justly, should. Over, 'twere better for the poor wretch's soul that that these worldly possessions were in fact no should yield them up in submissive penitence, and cross of poverty for his terrible sin. Also, was it not desire for the doubloons of the heretics that had first say?

ar pondered long and earnestly, telling his beads. Finally he drew a breath of relief and satisfaction, to Devotions. Don Jose would, without doubt, be long to make a princely gift to the Church, a full and der of his earthly all.

Roderiguez, though sleepless, did not lie in penance of his cell saying his prayers that night. Before the holy father had set, all thought of prayers and re wiped from his mind as fire wipes the impression t ring from wax.

nightfall de Roderiguez had another guest. He face from the gaoler, but showed it when they were prisoner. He spoke briefly, and his stay was short. Brief stay was sufficient to complete the work of The modeling to madness the brain of Jose.

twenty years, Jose de Roderiguez. Dost remember?" Roderiguez remember. So well that he instinctively y. Some of the brute courage natural to the man, three had all but sweated out of him with the sweat turned.

ast had thy day. Now mine! Thy greater wealth the wife of my desire. For fifteen years I suffered l body because of that. Thy kinsmen were many, slain thee ere now. But all ends well. Thou art by The Three. Know, 'twas I that caused the re- e strangers from Cadiz who sojourned at thy house es. Ah! Dios! Long did I wait to draw thee into The Three! But Mary, the Blessed Virgin, at length rayers. This day thou hast signed the warrant of Spies of The Three lurked behind yon grating, and thou didst tell thy priest."



The knees of Jose de Roderiguez bent. He caught at the grating of the little window to straighten them and clung there. But he still faced his guest defiantly.

"I have gained the ear of one of The Three, at great cost, and asked for thee a boon. I have asked for thee, that ere thou diest, thou shouldst know the embraces of the Iron Maiden. He hath said it. He will not fail. 'Tis my estate in Granada assures to me this boon I have asked for thee. Think of me, de Roderiguez, thou base-born whelp of a devil, when the Iron Maiden folds thee softly, softly."

De Roderiguez drew himself up a little straighter, with the remnant of his strength, still clinging to the grating.

His guest continued.

"This one thing more I asked for thee. Rest easy in thy heart. Thou shalt be spared the death of a heretic. Thou shalt not burn. He hath promised it. And I have such a palace in Granada as would move a prince to keep his promises. Nay, verily, thou shalt not burn. Thou shalt not come alive from the arms of the Maiden. The day is even now set for thy bridal. I will tell thee no more than that 'tis that same Saint's Day whereon thou madest thine the bride I burned for twenty years ago. Had Death not snatched her from thee, that would I now do. Whether thy nuptials with the Iron Maid shall come to pass within this year, thou shalt not know. The Three move slowly. How long already hast thou lain here? But surely, surely, she awaits thee to be thy bride. I would thou hadst had no other! Dost feel her soft kisses on thine eyes, de Roderiguez? I see thou dost! Not once, but many times she shall embrace thee, and thou shalt die in agony.

"Adios, Jose de Roderiguez!"

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Now it cannot be too often repeated, where it continues still unknown or forgotten, that man has a soul as certainly as he has a body; nay, much more certainly; that properly it is the course of his unseen, spiritual life which informs and rules his external visible life, rather than receives rule from it; in which spiritual life, indeed, and not in any outward action or condition arising from it, the true secret of his history lies, and is to be sought after, and indefinitely approached.

—Carlyle, *Early German Literature*.



## THE SCIENCE OF UNIVERSAL HARMONY.

The Correspondence between the Human Soul, Numbers, Geometry, Music, Color, Astronomy, Chemistry and the Human Body, and their Practical Application to Modern Problems.

BY KNUT M. PAULI.

*Continued from page 120.*

### XI.

#### THE HIERARCHY OF THE [10].

THE forces of this cosmic division concern *The Creation of Man*. No hierarchy is able to function alone; there is always co-operation between several hierarchal forces to accomplish a certain result. The creation of man is no exception to this rule. To associate a certain Order with a certain function we shall use a short term as the chief feature of the Order under consideration.

The brotherhood of this cosmic type has for long ages been active in India, and it was from this source of spiritual power that the modern Theosophical Movement was inaugurated. This does not exclude the co-operation of other hierarchies; on the contrary, it is necessary to associate forces of other types in order to reach a desired part of humanity. The history of the movement shows a distinct difference from other spiritual movements of the time. For the sake of comparison, we may mention the purely Christian movement as an expression of the work of the [36], the hermetic brotherhoods as springing from the [21], the rosicrucian doctrines from the [6], and so on.

The chaotic state in which all these movements, as a whole, are to-day, and the seeming impossibility of reconciling all the various types of divine outflow, is a sad proof that man cannot see truth for the sake of truth alone. The source of a teaching may be ever so high and be proudly referred to by its disciples, but it is more important that they see their doctrine to

be a weak human endeavor to put a small fragment of a great divine system in poor human words and try to live what they know. The claim of infallibility for theories and expressions often proves them the contrary. The true synthetic system of the higher knowledge cannot be given out in its entirety before men will be tolerant toward others' views, which often differ from their own in terms of expression only. No universal language can unify the different opinions of the world, unless, perhaps, it be the system of symbols of the White Lodge. It is the silent explanation of futile endeavors to find the Great Truth, not as a purely intellectual work, but as a means of inner illumination and transformation of the lower man into an immortal being.

Living the doctrines of reincarnation and karma to an ignorant world has been followed by many results, which must be rectified before the ground is ready for the application of still higher teachings. One of these results, and perhaps the most important, has been the clouding of many minds to the Christ by emphasizing the repeated return of the soul to this earth during long ages, instead of regarding this return to be of secondary importance, as compared to the idea of the *immortality* and infinite existence of the human soul. So the doctrine of reincarnation in the renewed modern form has often prevented a unification of spiritual views. Its twin, karma, when dwelt upon to the exclusion of sacrifice, love and forgiveness, has had the effect of closing the channel of thought to the over-planes of the soul, and these cannot be opened except by a return to some such phases of belief as those of old Christian origin. The future of the Theosophical Movement, even though the name of the society were to be changed, lies in a reconciliation with the teachings of Jesus.

I know the plan of the brotherhood which started the Theosophical Society, and the reasons for emphasizing the ideas mentioned, but this *form* of teaching was not meant to last longer than until a reconciliation could be made with other phases of a great esoteric system. India does not alone hold the keys to superior knowledge; from the retreats of Egypt, Persia and other centers the secret knowledge flows.

The great figure behind the Theosophical Society, and often referred to as M, is a "Master of the 10." The agent he employed was chosen from the hierarchy of the 15 because of the blending of many types and forces in that one. The standing

of a movement  
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libra. The ten-  
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and its power to serve for unification is known and quality of energy used in the balance, arises from life, its form, and tendency to change its predicted of any movement, if the nature of the actuate it is known. It is merely a problem in, seen in the light of the divine mind.

Introduction to the science of the Order of the [10], point out to theosophic readers that their original only one of the many employed last century, but their movement often prevented other silent working into the light.

Archy of the [10] is represented in our solar system

Venus and its complimentary planet Neptune.

of Venus ( ♀ ) has the same origin as the old

joined to a circular or oval handle, the "Key of

and it symbolizes the forces of the Order of the

gy and esoteric history has many explanations of

lower cults of Venus, as goddess or planet, and

higher degree as a hierophant clothed in a female

ing a great cosmic division represented on the

We will try to lift a corner of the veil which

beautiful goddess, to show her work for our poor

from her streams the dazzling light of the White

is the future Universal Temple, where the sacred

number 10 will bear witness of the creative energy,

unified as a goddess of the Temple.

of the science of the 10 is in the sum of the first

1, 2, 3, 4. The form of the number suggests two

, 1 and 0, the A and the M of the AUM, or the

and the circle, which have been chosen throughout

the fundament upon which to build the symbolic

system. It was due to no chance that the ancients

of cyphers to express their ideas. The tenfold

is derived from our musical theories is, in reality,

the symbol of the positive sign 1 and the negative

triple vibratory power was the fundamental idea

seven successive notes in a cycle (law of fifths),

the vibratory power is at the root of the symmet-

romatic chord, called "the chord of the flame."

and flame of the Order of the [3] enters the organ-

away the dross of matter, it is by its tenfold

is that the result is accomplished.



Figure 85 shows a circle of twelve notes in the usual manner: five manifested or white notes, five unmanifested or black notes, and two notes common to both groups. The equilateral triangle expresses the triple chromatic chord of the flame. There are four such chords, all of the same types, but varying as to the key-groups. Between each corner of the triangle there is an angular distance of *four signs*, and the vibratory relation between two such notes is like 4 to 5 or like 1 to  $5/4$  in the same octave. If, however, the impulse travels round the circle three times and one-third ( $3\frac{1}{3}$ ), the relation of two corner notes in the triangle of the flame is exactly 10, or  $5/4$  times 2, times 2, times 2. If the relation between two notes is 10, then the relation between the top note and its own higher octave arrived at after a threefold repetition of the vibrations of the corners of the triangle, is 10, times 10, times 10, or ten to the third power, which is 1,000. The impulse has then traveled round 3 times  $3\frac{1}{3}$  circle which is 10 circles, after which the thousandfold vibration is reached, or the triple tenfold power of the flame. The astonishing feature of this process is that the distance in signs, if the number four is projected outward like  $1 + 2 + 3 + 4$ , just gives the vibratory relation of the two notes *separated by four signs*. This fact is the basis for the appearance of decimal figures in the long astronomical cycles, and the connection between our previous surprising discovery that the circle contains 1,000 interval units; it gives us a connecting link between the vibration numbers of sounds, the paths of planetary bodies and

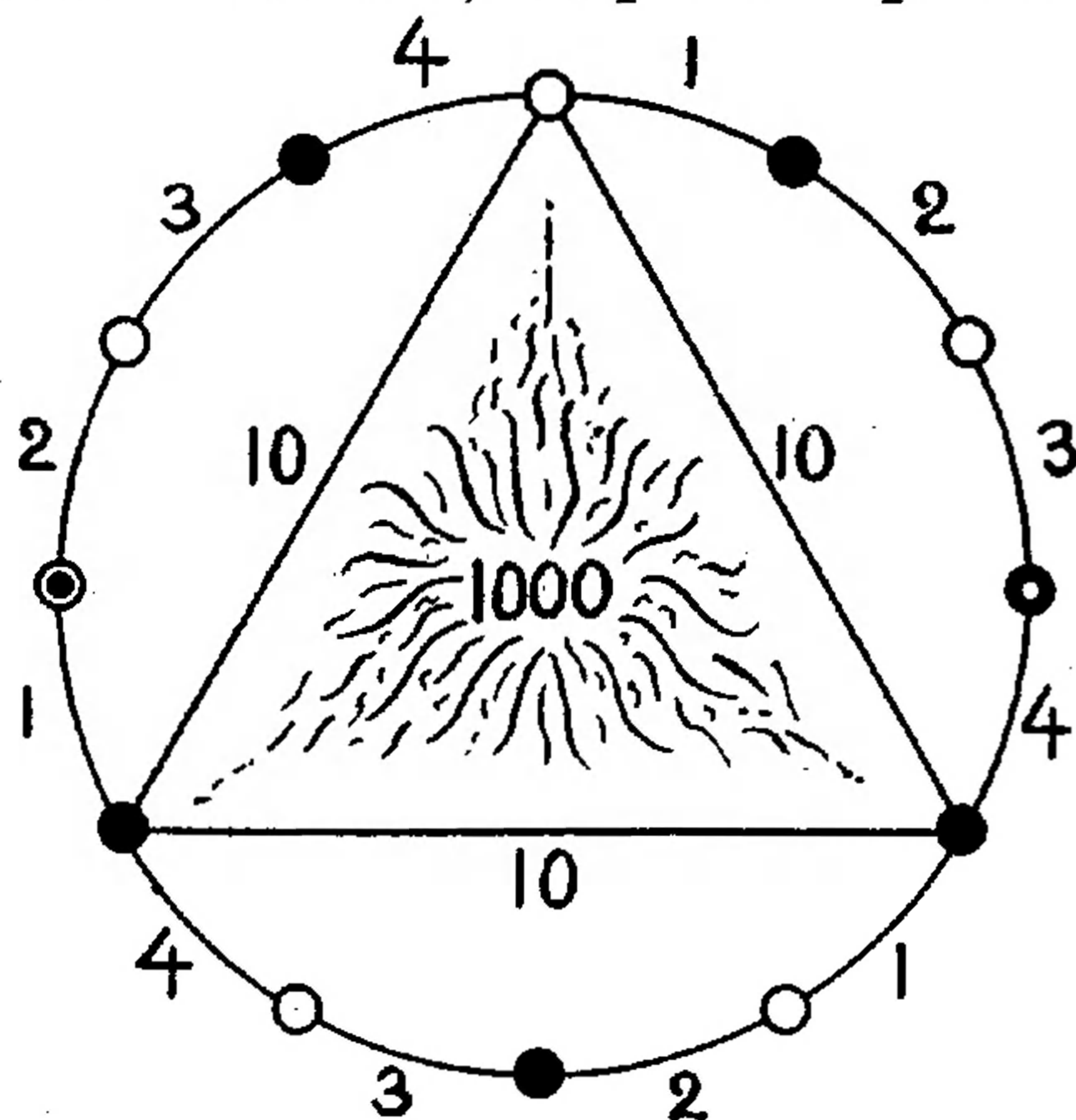


Figure 85. *Tenfold Vibrations of the Chord of the Flame.*

the action of the equilateral musical chord of the flame, which is in reality the divine power for attaining immortality and burning out the low matter of our bodies.

To be exact, we may remark that an octave repeated ten times, or 2 to the tenth power, does not give the number 1,000, but 1,024, and this might appear to spoil the beautiful theory. However, it must be remembered that if we raise an impulse, octave after octave, we do not come back to exactly the same place on the circle, though very near to it. This does not act against any practical part in music. The same fact is shown in astronomy; for instance, the earth, after having circled round the sun, does not return exactly to its previous position, but very near it. This fact is known as the *precession of the equinoxes*. There is in music, as in astronomy, a spiral within another spiral and no closed circles, just as in space our sun travels round another sun and that around another sun. This *precession of the musical equinox* is one of the great beauties of the complete chromatic system, and is the cause of the real difference between a complete circle or doubling of a number, and the actual position of a note after a repeated raising, octave after octave. The relation  $5/4$  in music is generally termed the "third" to the keynote, and contains the power of the number 5, as the  $1/4$  merely shows the octave and does not change the character of the note. The power of the number 5 is also the power of the number 10 in the next octave, and when we speak of a tenfold force in a certain sense, we mean a vibratory power like a musical "third"—an expression which we do not intend to keep in this work except to bridge over to existing ideas. We must give the most importance to the number of signs between two notes, and will speak rather of a "four-sign note" for a major third, a "three-sign note" for a minor third, a "seven-sign note" for a fifth, and so on. This does away with a great deal of inconsistency in existing musical terms, and shows the real position of notes on the circle.

*To multiply a vibration number with 10; this means to take a four-sign note three octaves higher. Keep this in mind!*

The law that the number 10 is formed by the addition of the first 4 whole numbers is a special case of the general law of the formation of the numerical names of the seven Orders or active hierarchies, but it is a law governing *creation of form*. In stating this, it must be taken into consideration that other hierarchies co-operate with this one for the purpose, for no force in the universe can be entirely isolated.



In Figure 86 we have tried to show in the simplest way the straight projection of the tenfold force from within outward, that is, in radial direction from a center to a circumference. The ten dots shown in the upper line are then mutually connected like 1, 2, 3, 4. Each group creates a new "dimension." So that *the point, the line, the surface and the solid body*, are created by the projective power of 4 into the 10. The solid body is *the tetrad*, the first and fundamental creation of three dimensional substance, and, as such contains the gradually accumulated force from the four corners and is a perfect symbol of Ten in its relation to Four. This most sacred figure can be regarded as the projected image of the Flame from the hierarchy of the [3], for it is the equilateral triangle of the flame-chord that creates the fourfold form of the tetrad, which has its four faces in the form of equal-sized, equilateral triangles. The science of the tetrad, then, connects several hierarchies in the most beautiful, simple and striking manner. The tetrad is the first of all regular solids. It is the immediate picture of nature's grand conception of creative laws; in it and from it are known many phenomena, and it is the basis of many important laws of nature. Use Figures 85 and 86 together, and it will gradually dawn upon the thinker that there is in existence an exceedingly precise and simple system, to which we may constantly apply for the explanation of the most complicated problems. The short space for these articles, which are intended to serve as the first introduction to the teachings of higher nature, will not permit us to enter at greater length into the subject of the tetrad, but we can assure the interested reader that he will be amply rewarded if he tries to penetrate deeper into the subject.

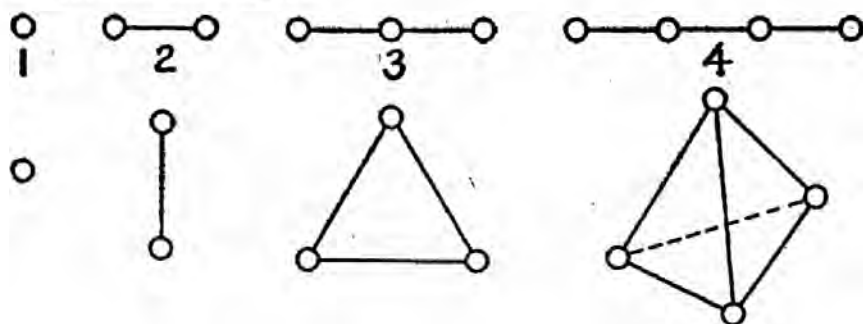


Figure 86. *Creation of the Tetrad.*

In ancient science this tenfold force is referred to as the ten Sephiroths. We wish to mention right here that it is not our intention to repeat old doctrines in the same form as they may be found elsewhere in literature; they are often mingled with superstitions and misconceptions of various kinds, and in their usual forms are unsuited to serve modern nations as the means to reach realms of higher science or philosophy. We begin from a basis of pure geometry and music. If we find that our discoveries coincide with the views of ancient nations, we shall be glad to find the wisdom of those generations, otherwise we do not accept fanciful ancient views. In this way only is it possible to sift and purify the chaotic mass of ancient truths which are now being revived, and which are received without criticism by one set of students and ridiculed by another. The golden mean is to find an exact system of fundamental truths, and to see impartially *right doctrines*, irrespective of any existing school of thought. We shall deal with the ten sublime Sephiroth in a way in which they have not been hitherto treated.

*To be continued.*

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Forever in the neighborhood of an inevitable Death, man can forget that he is born to die; of his Life, which, strictly meditated, contains in it an Immensity and an Eternity, he can conceive lightly, as of a simple implement wherewith to do day-labor and earn wages. So cunningly does Nature, the mother of all highest Art, which only apes her from afar, "body forth the Finite from the Infinite"; and guide man safe on his wondrous path, not more by endowing him with vision, than, at the right place, with blindness! Under all her works, chiefly under her noblest work, Life, lies a basis of Darkness, which she benignantly conceals; in Life, too, the roots and inward circulations which stretch down fearfully to the regions of Death and Night, shall not hint of their existence, and only the fair stem with its leaves and flowers, shone on by the fair sun, shall disclose itself, and joyfully grow.

Carlyle, *Characteristics*.

## CHOICE EXTRACTS AND TRANSLATIONS.

BY A FELLOW OF THE ROSICRUCIAN SOCIETY.

### SACRED BOOKS.

**A**LTHOUGH all Sacred Books are full of humane imaginings, of contradictory utterances, of unintelligible symbolisms, of mythical legends and vague traditions, they all possess to a greater or less degree an inner sense, the meaning of which was generally concealed from the prophets and seers from whom they emanated; and it is the interpretation of this inner sense which has formed the devotional exercise of the mystics from the earliest times. To this day the Eastern religions retain their associations of "initiated" who are versed in the hidden meaning of their scriptures. Buddhist and Hindu, Jew and Moslem, Parsee and Druse—not to mention Ansaryii and numerous minor sects—all recognize the existence of an esoteric side to their religions; all venerate those who are supposed to be versed in it, and believe that the truths it contains are of a higher order than those which appear in the external sense of the words. This was the case with the earlier Christians, and the fact that the Bible possesses this inner meaning is indicated both in the Old and New Testaments. It is recognized in the Talmud, believed in by the Chassidim or orthodox Jews and strongly insisted upon in the Kabbalah.

#### "THE INTERPRETATION OF SACRED BOOKS."

**T**HE process of unfolding deep spiritual truth to the spiritually evolving man is beautifully imaged in the Zohar, or Book of Light, where the hidden sense is likened to a lovely woman concealed in her palace, who when her friend and beloved passes by, opens for a moment a secret window, and is seen by him alone and then withdraws her-



self for a long time; so the esoteric doctrine only shows itself to him who is devoted to her with body and soul and then only by degrees. First, she beckons the passerby with her hand; this is the first and most extreme glimpse of truth. Then she approaches closer and whispers, but her face is still covered with a thick veil; this is the second stage of revelation. She then talks to him with a thin veil; this is the third stage. Finally, she shows herself face to face and entrusts him with the innermost secrets of her heart. Origen describes these three unfoldings of spiritual truth, as earthly, psychic and pneumatic. Swedenborg recognized and classified them as natural, spiritual and celestial, of which his books purport to give the spiritual sense; but neither Kabbalists, Gnostics, Swedenborgians, or any other Church or sect have yet turned their knowledge of the hidden treasures, which they admit the Bible contains, to any practical account. And this notwithstanding the fact that they have extracted from it moral truths which should revolutionize society, and might help to lay the foundation for that new spiritual departure, after which the whole world is yearning as yearned the hearts of the children of Israel on their exodus from Egypt for the Promised Land.

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## CREDO.

BY JOHN B. OPDYCKE.

God is One Infinite Reality,  
Eternally beneficent and good;  
Within, without enduring potently,—  
Unknown, unknowable, yet understood.  
And Man is part of His immortal soul,  
Between two evolutions justly thrown,  
Bound to attain to the Nirvanic goal,  
Advanced, retarded, by himself alone.  
A Law Divine, of justice absolute  
The universe and all within it guides;  
Dispensing woe to him who would dispute,  
But glorifying him who quiet abides.  
God, Man, and Law—the basic trinity  
Of truth eternal and divinity.

## MOMENTS WITH FRIENDS.

*What is a divine incarnation or incarnation of the Supreme Being?*

The word incarnation means that which has come into a body of flesh. Divine incarnation means deity in a human form of flesh. A Divine Incarnation means one of the many appearances of Deity in a human form, which appearances, or Divine incarnations as they are called, have been mentioned in all great religious histories. The appearance of a Divine incarnation is attended by the founding of a new religion, which takes in a human form, which appearances or has its name given to it by later followers. Philosophically, God, Universal Mind, or Deity, is a collective host of Divine Intelligences who are beyond the necessity for reincarnation and beyond all human weaknesses and frailties. This collective host of intelligences who are Divine is sometimes spoken of as the Logos. At periods regulated by law, one of this Divine host, or Universal Mind, or God, appears on earth to assist humanity in its progress and development toward immortality and Divinity. When such an event does take place it is said to be the incarnation of a saviour an avatar, of the Logos, the Demiurgos, the Universal Mind, Deity, the Great Spirit or God, according to the terminology of the people who record the event. There is a considerable philosophy attached to such an event, and there are many degrees and kinds of Divine incarnations. But specifically answering the question regarding a Divine incarnation of the Supreme Being is that one of the Divine host has taken up its abode with a mortal human being who is sufficiently pure and progressed, physically, intellectually and spiritually, to warrant the Divine contact.

*What is the use or function of the pituitary body?*

Physiologically, the most advanced understanding concerning the pituitary body is that it is the governing seat or center of the nervous system. It is composed of two lobes, the posterior lobe being that which receives all impressions of the body from the sensory nerves, and the anterior lobe being that from which the motor nerves are regulated and directed. We would say that the pituitary body is the heart of the nervous system just as the muscular heart is the center of the circulatory system. As the blood flows from the heart through the body by means of the arteries and returns by way of the veins to the heart, so there is a nervous fluid or ether which circulates through the body from the pituitary body by way of the motor nerves and back through the sensory nerves to the pituitary body. The pituitary body is the center in the brain by which the human Ego contacts the physical body, and by which center the human Ego passes through the states known as waking, dreaming, and deep sleep. When the human Ego is acting directly on or with the pituitary body man is said to be awake and to be conscious of his body and the world around him. When the Ego retires from immediate contact or control of the pituitary body, it does so that the body may rest and be recuperated by the life forces of the world which flow in and out of the body, when not interfered with by the tension brought about by the activity of the mind with or on the pituitary body. As the mind or Ego loosens its hold on the pituitary body and retires along the other centers of the brain the dreaming and deep sleep states with their intermediate conditions are brought about.

*What is the use or function of the pineal gland?*

Both the pituitary body and pineal gland are organs which are centers of contact for the soul of man. But whereas the pituitary body is that center which is used directly by the human mind in all things requiring mental operations, the pineal gland is the organ by which the higher and more divine individuality of man is related. The pituitary body is used in all ratiocinative processes and mental operations requiring the activity of the reasoning faculties. The pineal gland is used when direct knowledge of a thing is to be obtained. The pineal gland is the organ through which is brought to the human understanding that knowledge and wisdom which is complete in itself, self-evident, without the process of reasoning. The pineal gland is the organ which is used consciously and intelligently by one possessed of spiritual understanding and wisdom. This applies to the spiritually wise. To ordinary mankind the pituitary body is used without his immediate knowledge in the same manner that he may think but does not know how he thinks. In the ordinary man the pineal gland is a present witness to the possibilities of the future Divinity of mankind. But at present it is as silent as the tomb.

*What is the use or function of the spleen?*

The spleen is one of the centers of

the astral or form body. The spleen serves particularly in early life to establish the relationship between the molecular, astral form body to the cellular structure of physical matter, by means of the process of circulation. It is related both to the circulation of the blood and of the lymphatic system. After the body is set in its habits and the form of the body has been definitely established, the spleen can be dispensed with because the astral form body is then seated in every part of the body.

*What is the use or function of the thyroid gland?*

The thyroid gland is one of the centers in the body on which the entity who is to take possession of the body acts before birth. It is directly related with the pituitary body and is a reservoir or storage battery from which is liberated certain chemical ingredients necessary to the bony structure of the body, and holds also a tincture which acts on the blood. The thyroid gland is an organ with which the mind acts in the body. The thyroid gland, pituitary body and pineal gland all have to do with the bony structure of the body and with the mind. When these glands are affected it interferes with the normal action of the mind and in many cases will cause death or so affect the mind as to bring about temporary idiosyncrasy or aberrations of the mind.

A FRIEND.



# THE WORD.

VOL. 9

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## ADEPTS, MASTERS AND MAHATMAS.

THESE words have been in general use for many years. The first two come from the Latin, the last from the Sanscrit. Adept is a word which has been in popular use for many centuries and has been applied in many ways. It was, however, used in a particular way by the mediæval alchemists, who in using the term, meant one who had attained to the knowledge of the alchemical art, and who was proficient in the practice of alchemy. In common use, the term was applied to anyone who was proficient in his art or profession. The word master has been in common use from early times. It is derived from the Latin *magister*, a ruler, and has been used as a title to indicate one who had authority over others by reason of employment or power, as the head of a family, or as a teacher. It was given a special place in the terminology of the alchemists and rosicrucians of mediæval times as meaning one who had become master of his subject, and who was capable of directing and instructing others. The term *mahatma* is a Sanscrit word, the common meaning being great soul, from *maha*, great, and *atma*, soul, dating back many thousands of years. It has not, however, been incorporated into the English language until recent times, but may now be found in lexicons.

The term *mahatma* is now applied in its native country as well to anyone who is considered great in soul as to Indian fakirs and yogis. In the occident, the word is usually applied to those who are considered to have attained the highest degree of adeptship. So these terms have been in common use for hundreds and for thousands of years. A special meaning has been given to them within the last thirty-five years.



Since the founding of the Theosophical Society in 1875 in New York by Madam Blavatsky, these terms, through the use by her, have assumed somewhat different and more pointed meaning than before. Madam Blavatsky said that she had been instructed by adepts, masters or mahatmas to form a society for the purpose of making known to the world certain teachings concerning God, Nature and Man, which teachings the world had forgotten or was not aware of. Madam Blavatsky stated that the adepts, masters and mahatmas of whom she spoke were men possessed of the highest wisdom, who had a knowledge of the laws of life and death, and of the phenomena of nature, and who were able to control the forces of nature and produce phenomena according to natural law as they desired. She said that these adepts, masters and mahatmas from whom she received her knowledge were located in the East, but that they existed in all parts of the world, though unknown to mankind in general. Further it was said by Madam Blavatsky that all adepts, masters and mahatmas were or had been men, who through long ages and by continuous effort had succeeded in mastering, dominating and controlling their lower nature and who were able and did act according to the knowledge and wisdom to which they had attained. In the Theosophical Glossary, written by Madam Blavatsky, we find the following:

“Adept. (Lat.) Adeptus, ‘He who has attained.’ In Occultism one who has reached the stage of Initiation, and become a Master in the science of Esoteric philosophy.”

“Mahâtma. Lit., ‘great soul.’ An adept of the highest order. Exalted beings who, having attained to the mastery over their lower principles are thus living unimpeded by the ‘man of flesh,’ and are in possession of knowledge and power commensurate with the stage they have reached in their spiritual evolution.”

In the volumes of “The Theosophist” and of “Lucifer” prior to 1892, Madam Blavatsky has written a great deal concerning adepts, masters and mahatmas. Since then a considerable literature has been developed through the Theosophical Society and in which many uses have been made of these terms. But Blavatsky is the authority and witness before the world as to the existence of the beings of whom she spoke as adepts, masters and mahatmas. These terms have been used by theosophists and others in a different sense than the meaning given them by Blavatsky. Of this we will speak later. All those, however, who came in contact with and accepted the doctrines given by



her and who then spoke and later wrote concerning adepts, masters and mahatmas confessedly obtained their knowledge of them from her. Madam Blavatsky by her teachings and writings has given evidence of some source of knowledge from which came the teachings known as theosophical.

While Madam Blavatsky and those who understood her teaching have written about adepts, masters and mahatmas, there has been not much definite nor direct information given as to the particular meaning of each as distinguished from the other of these terms, nor about the position and stages which these beings fill in evolution. Owing to the use made of the terms by Madam Blavatsky and the Theosophical Society, these terms have then been adopted by others who, with many theosophists, use the terms as synonymous and in a confused and indiscriminate manner. So there is an ever-increasing need of information as to whom and what the terms mean, for what, where, when, and how, the beings whom they represent exist.

If there are such beings as adepts, masters and mahatmas, then they must occupy a definite place and stage in evolution, and this place and stage must be found in every system or plan which deals truly with God, Nature and Man. There is a system which is furnished by nature, the plan of which is in man. This system or plan is known as the zodiac. The zodiac of which we speak, however, are not the constellations in the heavens known by this term, though these twelve constellations symbolize our zodiac. Neither do we speak of the zodiac in the sense in which it is used by modern astrologers. The system of the zodiac of which we speak has been outlined in many editorials which have appeared in "The Word."

It will be found by consulting these articles that the zodiac is symbolized by a circle, which in turn stands for a sphere. The circle is divided by a horizontal line; the upper half is said to represent the unmanifested and the lower half the manifested universe. The seven signs from cancer (♋) to capricorn (♑) below the horizontal line relate to the manifested universe. The signs above the middle horizontal line are symbols of the unmanifested universe.

The manifested universe of seven signs is divided into four worlds or spheres which, beginning with the lowest, are the physical, the astral or psychic, the mental and the spiritual spheres or worlds. These worlds are considered from an involutionary and evolutionary standpoint. The first world or sphere called into existence is the spiritual, which is on the line



or plane, cancer—capricorn ( $\text{♋}$ — $\text{♑}$ ) and in its involutionary aspect is the breath world, cancer ( $\text{♋}$ ). The next is the life world, leo ( $\text{♌}$ ); the next is the form world, virgo ( $\text{♍}$ ); and the lowest is the physical sex world, libra ( $\text{♎}$ ). This is the plan of involution. The complement to and completion of these worlds is seen in their evolutionary aspects. The signs which correspond to and complete those mentioned are scorpio ( $\text{♏}$ ), sagittary ( $\text{♐}$ ), and capricorn ( $\text{♑}$ ). Scorpio ( $\text{♏}$ ), desire, is the attainment reached in the form world, ( $\text{♍}$ — $\text{♏}$ ); thought ( $\text{♐}$ ), is the control of the life world ( $\text{♌}$ — $\text{♐}$ ); and individuality, capricorn ( $\text{♑}$ ), is the completion and perfection of the breath, the spiritual world ( $\text{♋}$ — $\text{♑}$ ). The spiritual, mental and astral worlds are equilibrated and balanced in and through the physical world, libra ( $\text{♎}$ ).

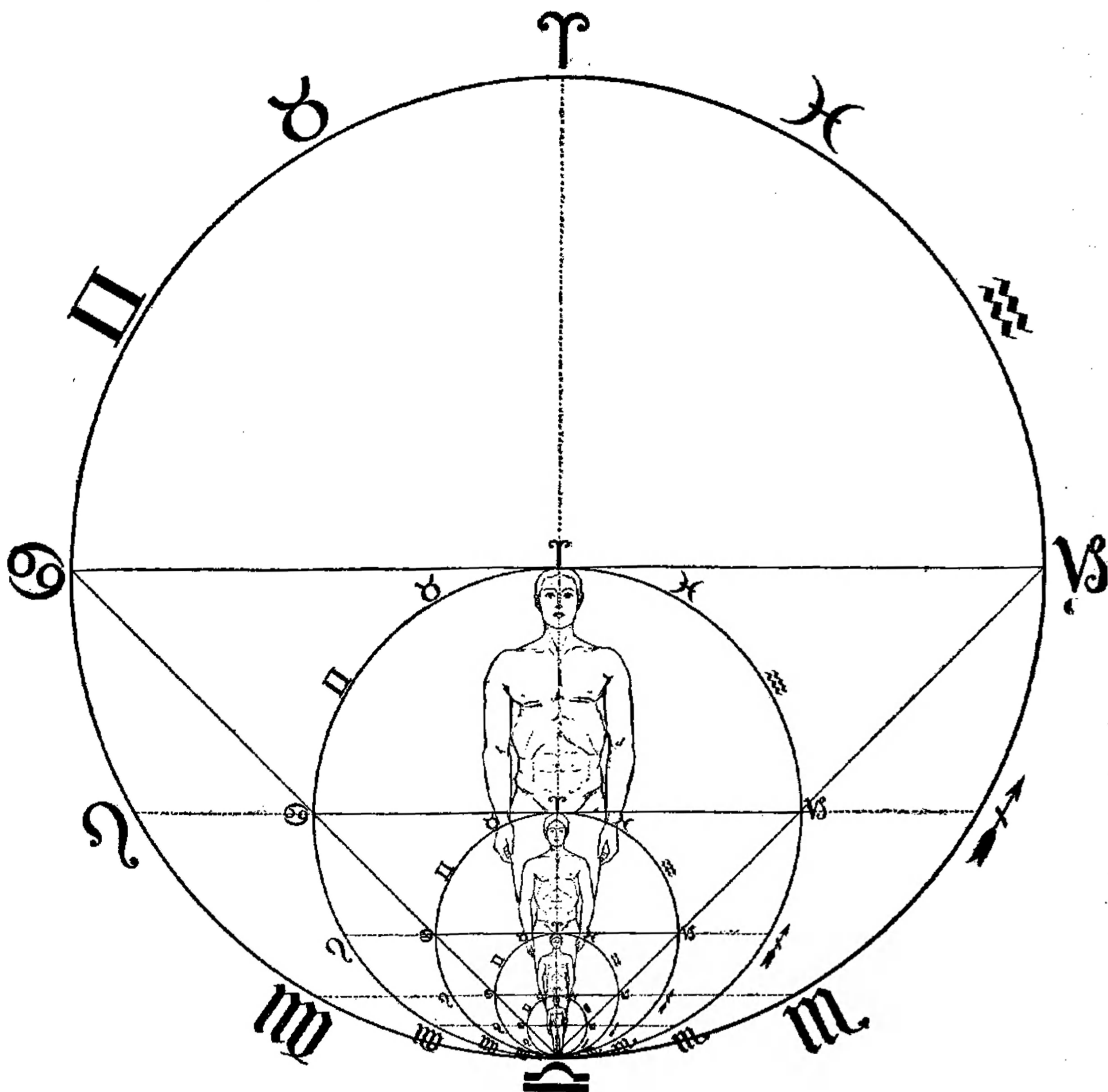


Figure 30.



Each world has its own beings who are conscious of their being in the particular world to which they belong and in which they live. In involution, the beings of the breath world, those of the life world, those in the form world, and those in the physical world were each conscious of its particular world, but each class or kind in its world was not or is not conscious of those in either of the other worlds. As for instance, the strictly physical man is not conscious of the astral forms which are within him and which surround him, nor of the sphere of life in which he lives and which pulses through him, nor of the spiritual breaths which endow him with his distinctive being and in and by which perfectibility is possible for him. All of these worlds and principles are within and around physical man, as they are within and around the physical world. The purpose of evolution is that all these worlds and their intelligent principles should be equilibrated by and act intelligently through the physical body of man, so that man within his physical body should be conscious of all the manifested worlds and be able to act intelligently in any or all of the worlds while still in his physical body. To do this steadily and continuously, man must make for himself a body for each of the worlds; each body must be of the material of the world in which he is to act intelligently. In the present stage of evolution, man has within him the principles which have been named; that is to say, he is a spiritual breath through a pulsing life in a definite form within his physical body acting in the physical world. But he is conscious of his physical body only, and of the physical world only because he has built no permanent body or form for himself. He is conscious of the physical world and his physical body now because he is functioning in the physical body here and now. He is conscious of his physical body so long as it lasts and no longer; and inasmuch as the physical world and the physical body are only a world and a body of equilibrium and balance, he is therefore unable to build a physical body to last through the change of time. He continues to build physical bodies one after the other through numerous lives in which he lives for a short span, and at the death of each he withdraws into the state of sleep or rest in the form world or in the world of thought without having equilibrated his principles and found himself. He comes again into the physical and will so continue to come life after life until he shall establish for himself a body or bodies other than physical, in which he may live consciously in or out of the physical.



Mankind now lives in physical bodies and is conscious of the physical world only. In future mankind will still live in physical bodies, but men will grow out of the physical world and be conscious of each of the other worlds as they build a body or garment or vesture with or through which they may act in those worlds.

The terms adept, master and mahatma represent the stages or degrees of each of the other three worlds. These stages are marked according to the degree by the signs or symbols of the universal plan of the zodiac.

An adept is one who has learned to make use of the inner senses analogous to that of the physical senses and who can act in and through the inner senses in the world of forms and desires. The difference is that whereas man acts through his senses in the physical world and perceives through his senses things which are tangible to the physical senses, the adept uses senses of sight, hearing, smelling, tasting and touching in the world of forms and desires, and that whereas the forms and desires could not be seen nor sensed by the physical body, he is now able by the cultivation and development of the inner senses, to perceive and deal with the desires acting through form which desires impelled the physical to action. The adept as such acts in a body of form similar to the physical, but the form is known to be what it is according to the nature and degree of its desire and is known to all who can act intelligently on the astral planes. That is to say, as any intelligent man may tell the race and rank and degree of culture of any other physical man, so any adept may know the nature and degree of any other adept which he may meet in the form-desire world. But whereas one living in the physical world may deceive another man in the physical world, as to his race and position, no one in the form-desire world can deceive an adept as to his nature and degree. In physical life the physical body is held intact in form by the form which gives the matter shape, and this physical matter in form is impelled to action by desire. In physical man the form is distinct and defined, but the desire is not. The adept is one who has built a body of desire, which body of desire may either act through his astral form or by itself as a body of desire, to which he has given form. The ordinary man of the physical world has plenty of desire, but this desire is a blind force. The adept has moulded the blind force of desire into form, which is no longer blind, but has senses corresponding to those of the form body, which act through the physical body. An adept, therefore,



is one who has attained to the use and function of his desires in a form body apart from or independent of the physical body. The sphere or world in which the adept as such functions is the astral or psychic world of form, on the plane of virgo-scorpio ( $\text{m}\bar{\text{u}}-\text{m}$ ), form-desire, but he acts from the point of scorpio ( $\text{m}$ ) desire. An adept has attained to the full action of desire. The adept as such is a body of desire acting in a form apart from the physical. The characteristics of an adept are that he deals with phenomena, such as the producing of forms, the changing of forms, the summoning of forms, the compelling to action of forms, all of which is controlled by the power of desire, as he acts from desire on forms and things of the sense world.

A master is one who has related and balanced the sex nature of the physical body, who has overcome his desires and the matter of the form world, and who controls and directs the matter of the life world on the plane of leo-sagittary ( $\Omega-\text{f}$ ) from his position and by the power of thought, sagittary ( $\text{f}$ ). An adept is one who, by the power of desire, has attained to free action in the form-desire world, separate and apart from the physical body. A master is one who has mastered the physical appetites, the force of desire, who has control of the currents of life, and who has done this by the power of thought from his position in the mental world of thought. He is a master of life and has evolved a body of thought and may live in this thought body clear and free from his desire body and physical body, though he may live in or act through either or both. The physical man deals with objects, the adept deals with desires, a master deals with thought. Each acts from his own world. The physical man has senses which attract him to the objects of the world, the adept has transferred his plane of action but still has the senses corresponding to those of the physical; but a master has overcome and risen above both to the ideals of life from which the senses and desires and their objects in the physical are mere reflections. As objects are in the physical and desires are in the form world, so thoughts are in the life world. Ideals are in the mental thought world what desires are in the form world and objects in the physical world. As an adept sees desires and forms invisible to the physical man, so a master sees and deals with thoughts and ideals which are not perceived by the adept, but which may be apprehended by the adept similarly to the manner in which the physical man senses desire and form which is not physical. As desire is not distinctive in form in the physical man, but is so in the adept, so in the adept thought

is not distinct, but thought is a distinctive body of a master. As an adept has full command and action of desire apart from the physical which the physical man has not, so a master has the full and free action and power of thought in a body of thought which the adept has not. The characteristic features of a master are that he deals with life and the ideals of life. He directs and controls the currents of life according to ideals. He so acts with life as a master of life, in a thought body and by the power of thought.

A mahatma is one who has overcome, grown out of, lived through and risen above the sex world of physical man, the form-desire world of the adept, the life-thought world of the master and is acting freely in the spiritual breath world as a fully conscious and immortal individual, having the right to be entirely freed and apart from or be connected with or act through the thought body, the desire body and the physical body. A mahatma is the perfection and completion of evolution. Breath was the beginning of the involution of the manifested worlds for the education and perfection of mind. Individuality is the end of the evolution and perfection of mind. A mahatma is such full and complete development of individuality or mind, which marks the end and accomplishment of evolution.

A mahatma is an individualized mind free from the necessity of further contact with any of the worlds lower than the spiritual breath world. A mahatma deals with breath according to the law by which all things are breathed into manifestation from the unmanifested universe, and by which all things manifested are breathed again into the unmanifested. A mahatma deals with ideas, the eternal verities, the realities of ideals, and according to which the sensuous worlds appear and disappear. As objects and sex in the physical world, and the senses in the desire world, and ideals in the thought world, cause action by the beings in those worlds, so are ideas the eternal laws according to which and by which mahatmas act in the spiritual breath world.

An adept is not free from reincarnation because he has not overcome desire and is not freed from virgo and scorpio. A master has overcome desire, but may not be freed from the necessity to reincarnate because whereas he has mastered his body and desires he may not have worked out all of the karma connected with his past thoughts and actions, and where it is not possible for him to work out in his present physical body all of the karma which he has engendered in the past, it will be incumbent on him to reincarnate in as many bodies and condi-

tions as will be necessary that he may fully and completely work out his karma according to the law. A mahatma differs from the adept and the master in that the adept must still reincarnate because he is still making karma, and a master must reincarnate because, although he is no longer making karma he is working out that which he has already made, but the mahatma, having ceased to make karma and having worked out all karma, is entirely freed from any necessity to reincarnate. The meaning of the word mahatma makes this clear. Ma indicates manas, the mind. Ma is the individual ego or mind, while mahat is the universal principle of mind. Ma, the individual mind, acts within mahat, the universal principle. This universal principle includes all the manifested universe and its worlds. Ma is the principle of mind which is individual as distinct from, though it is within the universal mahat; but ma must become a complete individuality, which it is not in the beginning. In the beginning the ma, a mind, acts from the spiritual world of breath at the sign cancer (♋), breath, and there remains until by involution and the development of other principles the lowest point of the involution is reached at libra (♎), the physical world of sex, from which point the other principles necessary to the development and perfection of mind are to be evolved. The ma or mind acts within the mahat or universal mind through all its phases of involution and by evolution until it emerges and rises plane by plane, world by world, to the plane on the rising arc corresponding to the plane from which it started on the descending arc. It began its descent at cancer (♋); the lowest point reached was libra (♎); from there it began its ascent and rises to capricorn (♑), which is the end of its journey and is the same plane from which it descended. It was ma, the mind, in the beginning of involution at cancer (♋); it is ma, the mind, at the end of evolution at capricorn (♑). But the ma has passed through mahat, and is a mahat-ma. That is to say, the mind has passed through all phases and degrees of the universal mind, mahat, and having united with it and at the same time completed its full individuality is, therefore, a mahatma.

*(To be continued.)*



## EASTER IN NATURE.

By C. H. A. BJERREGAARD.

**E**ASTER comes rather early this year and has, therefore, not that spring abundance it would have if it came a few weeks later. Personally, I am not disappointed. For me, it is spring. But some of you may not share my enthusiasm; let me, therefore, assure you that spring is here. If you do not know that spring really is here, I advise you to go out into the Open and you will know it quickly, because you shall hear sweet voices from the meadows and a booming of something mystical in the ear and which comes from the hills. It is mother Nature's call. It is her proclamation of the gospel of gospels, that there is no death. If that is too poetic, go up north of New York and you shall find that they are "sugarin" up in the hills in New Hampshire and Vermont. That is spring realism! And the honk! honk! is heard in the air. The wild geese are on their way back from the south to their homes in the north. Any of these signs will tell you that spring is here. To be sure, Nature is still pale and bleak, and, spring comes slowly, yet it is spring. The buds are swelling, though they shiver in the bitter northeaster. Light has conquered darkness, though it is still colorless. With these facts before me, I shall not hesitate to show you the awakening of the "Sleeping Beauty," which is Nature's interpretation of Easter.

My subject is "Easter in Nature." This phrase "Easter in Nature" sounds offensive, perhaps blasphemous to church people, and, to the common understanding the phrase might appear absurd, because the common mind associates Easter with something christian and not with nature. Nevertheless, the phrase "Easter in Nature" is quite correct and neither blasphemous nor absurd. The thing is this, the word "Easter" ought never to have been used by the christian church in Germany or England as it has been, because it is a pagan word and a name for pagan, a Saxon goddess. The christian church in Germany and England

ought to have constructed some word on the basis, τὸ πάσχα (To Paska) as used in Acts 12.4, or on the basis of the word *Passover*, both of which express the sense of the great Jewish feast to which the Christian was meant to be a counterpart and an expansion. That was done elsewhere. Instead of Easter, we ought to say the paschal feast, or the resurrection memorial. We, in America, got the word Easter from England and England got it from Germany, where, among the Saxons at the time of the introduction of Christianity, they worshipped a goddess, *Eastera*, *Eostra*, and worshipped her annually with a great feast at the same time of the year as the Christian Easter is celebrated. It is well known that the early missionaries adopted the church's feasts, fasts and doctrines, to the feasts, fasts and doctrines of the people among whom they sought converts.

It was not very difficult to get the *Eastera* feast turned into something like Easter in a Christian sense, nor was there any real fraud in the matter. The goddess *Eostra's*, or *Eastera's*, name connects, as it is supposed, with *austra*, an old Germanic word for East, Easterly. The goddess, accordingly, was a symbol of the East or of sunrise, and such a conception lies also in the Christian idea of Easter. The word *austra* is equal to the Sanscrit *usas*, the Greek *ἥως* (*aurous*) and the Roman *aurora*, all of which mean daybreak, the red of the early morning, day-spring—all Easter ideas. All these words also carried an occult sense, now lost. To the ancient peoples, the East meant also the opener and opening of the year, of the day, in general the genetrix in all the senses that connect with that word. All the missionaries had to do was to fill in the pagan, Saxon, feast in the honor of *Eastera* with their own special conceptions of resurrection relating to Christ, and, such imaginative people as the Germanic races easily accepted the additions. It was only necessary to point out to them that light from the East in the spring resurrects all dead or apparently dead organic forms, and the blending of the two systems, the pagan and the Christian, was accomplished. Germanic Christianity is full of such additions and idealizations on many other points besides Easter.

Now, this goddess *Eastera* or *Eostra*, being the symbol of the East, has remained to this day, in Germany called *Ostern*, and, in England called *Easter*, the natural symbol of light and of the resurrection or rejuvenescence which takes place in spring. She represents two conceptions. The first is: she is a goddess of light, and, next: she is a goddess of revivification or rejuvenescence, the two main characteristics of springtime,

and, also of the church-feast Easter. With all this in mind, I have a right to speak of "Easter in Nature."

Easter being a goddess of light, makes the Easter feast a feast of light. I shall show that first, and, next show the Easter feast as a feast of life or rejuvenescence, because Eastera is such a goddess, too. Common observation shows the increase of light with the increase of day in spring time or at the time of Easter. It is simply an astronomical phenomenon due to the return of the sun to the northern hemisphere, a return that begins at Christmas time and which reaches its climax the 21st of June, at summer solstice. In northern latitudes this question of light is of the uttermost importance for the welfare of man, for agriculture, and all the crafts connected with agriculture. Naturally and rightly would people in olden time as well as in our own day, make this a religious affair, because it is a cosmic affair, something of divine nature. The immediate effect of a religious consideration of this truly wonderful and important event would naturally call forth much rejoicing and congratulations among friends, that light, warmth and prosperity was returning, and darkness, cold and death disappearing. All this is most natural and we find all people, affected by this change in nature, rejoicing at this season, and, also that they all have religious ceremonies and thanksgivings at this time. And why should they not be religious? Many of them in olden time believed the sun to be god, hence when their god came nearer and nearer to them, which he did daily in spring, they would naturally pay respect to and revere him! To enumerate the ancient customs, and the number of them is large, and, they still remain in many parts of the world, would take hours. I must therefore forego the subject. But let me not be understood to undervalue these customs! I assure you that any of you who can realize what David sang: "The Lord is my light and my salvation," shall be filled with great joy and deep understanding at Easter time, and I do not mean this poetically, only.

Here, it is not the place to enter upon the science of light, however interesting it might be. There are, however, a few elements of that science which are of vital interest. I will therefore bring them forth. In the gospel of Matthew it is reported that Jesus said to his disciples: "Let your light so shine before men, that they may see your good works." What can be the meaning of this admonition? Are any of you lights that shine? Who are lights that shine? Is anybody a light, or is there



no sense in this direction given by Jesus? Some one will tell me, that the word light here stands figuratively and means intelligence, and that the interpretation of the Lord's words is very simple and easy; that they simply mean that we ought to speak with intelligence about the divine mysteries, and, that we should act rationally and with understanding. Others will tell me, that the light spoken of is the divine light within, given to believers, and so forth; I will accept these explanations as part explanation of the Lord's admonition, but I am by far not satisfied that they cover the intention of the sentence. The word in Greek is τὸ φῶς, that is, light physical; Matth. 5.14 (ὁμοίαι ἐστέ τὸ φῶς) Matth. 5.16 (οὕτω λαμψάτω τὸ φῶς ὑμῶν). At any rate, I answer with another question, a question perfectly legitimate; it is this: what do you mean by intelligence and by the divine light?

I think some of the difficulties with the Lord's mystic saying can be explained when I give you certain facts, such as the following. Numerous animals give out light from their bodies. You have seen the phosphorescence of lakes. That luminosity comes from minute organisms. Glow worms shed a mild greenish light. Fireflies in the Orient give a wonderful splendor to the night landscape. There are plants in the Himalayas that illuminate mountain sides. Common marigold in dry seasons throws out a golden light from petal to petal. The evening primrose, the scarlet poppy and the sunflower all flash light, and many mosses and mushrooms do the same. In fact, nature's cathedral is lit by many and varied lights, more than I can or need enumerate at present.

Now, what is the meaning of all this? It is this: that light is the manifestation of life. The life of these organisms is light. And by their light they are known. This kind of light is not wave motion, but animal life shown as light. And this light shines brightly at Easter. If we search the annals of men and women who have lived the mystic life, who have concentrated their vital forces and lived in sublime intensity, we find these annals full of records telling about light flashing forth from these people; of light surrounding them; of transfigurations. Here, then, are living lights in many forms, and now comes the interesting point. When we inquire of biology if any season of the year is richer than another in such phenomena, then we are told that spring is their time for excellence. What more need I say? "The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, or the invisible things are

seen by means of the visible." The character of our life is seen by the light we throw off. And spring, especially, is the time when the flame of life glows with the strongest light. The Lord said these words to the disciples at the time he delivered the Sermon on the Mount, and, as I shall now tell you, the ancient tradition is, that the sermon was delivered in the spring, in the month of May. Undoubtedly, I say, he took his illustration from the surrounding nature, as was his custom. And he referred to a light, which is life, something other and different from the sun's light spoken of before; and it was that light Jesus told his disciples to let shine. Have I not right, then, to speak of Easter as the presence with us of a living light? And can I not now turn upon this present generation and ask: "Is your life a light?" "Where is your power?" "Can your life be seen in the light you give forth?" "Has your Easter this year such luminosity about it?" "Or does the stone still cover the sepulchre waiting for the angel to remove it?"

I have now shown Easter as a nature period of light: sunlight and as life-light. These two aspects of light are interesting in themselves. The first aspect, light in the heavens, was a wonder to the ancients, and, their gods and goddesses representing light ranked the highest. But we of to-day, to our shame, look upon light as a commonplace affair and have ceased to wonder, with possibly short periods of exception, such as at Easter. The second aspect of light, that which comes out of life and out of the body of organic creatures, has also been a wonder in all ages, but is now no more than a curiosity.

There is a third aspect of light which I want to mention, because it has a relation to "Light on the Path" and because it connects Easter with the rosicrucian ideas and symbols. I will admit that nobody knows the essential nature of light, and, we cannot tell what it is. But if we translate the term light by another term, then we can gain an insight into its nature and its operative force in life. If we translate the word light and say it is fire, we gain such an insight and an additional or third aspect of light valuable especially at Easter time. Let me therefore say that there is fire in the air at Easter time. A sacred flame flits from hill to dale, from branch to branch, from man to man. It is so swift that many never see it, though they feel the burn. In honor of this flame, it was once customary to light lamps in the spring and to put on clean clothes (not new clothes, as some think). If you wish to see this flame, you must open all windows in your house and body and go out

into the Open to see the coming and going, the advancing and the receding waves of life as they sweep up through the valleys. When you come home again you shall find the flame. It has come in through the open windows and is now burning with full force within you.

As said before, Eastera was not only a goddess of light, but also a goddess of rejuvenescence; hence the Easter feast is not only a feast of light, but also a feast in celebration of nature's resurrection or revivification in spring. Eastera was and is that power which trembles through the earth and through the blood courses of everyone of us. Called forth by the touch of the spring sun, this power flashes now at this time through our nerves and arteries and veins, and by and by we shall see it leap as lightning from cloud to cloud. We saw it recently in the winter auroras, but were not thrilled by it because it was cold; but now at this time it is warm and it moulds us and builds us into forms suitable for its own purposes, and these purposes go to the filling up of the earth with more and new creatures both in the hill of the ants and the palaces of men; and where poverty stalks among the miserable, and, where music fills the air, that glad lovers breathe; everywhere, it surges in flood-tides. Waves of life rise higher than ever at this time. The legend has told us that an angel moved the stone from the grave and that the Lord came out. The tale must be true, because nature tells us the same story in the first warm spring rain that falls. For it calls forth the Lord of the grave by removing the white grave bands of snow and by turning the black earth into green carpets and the gray stalks to yellow flowers and it spreads glory over it all. Every spring, when the mists disperse before the strong hand of mother Nature's housecleaning, then the child Jesus is born again. The angel in the air, in the woods, in the dell; that is He again. His star is first seen by the shepherds and their flocks, and they start the Hallelujah, that is called Easter.

But it is not only the flowers and the coming blossoms that call to their roots to hasten. Everywhere, where protoplasm or "the physical basis of life," as Huxley called it, stirs, as far as science at present knows the fact, there we find an extra movement going on in spring. Fish life is spermatie; the crustaceans are brimful of activity and insect transformations from egg to final form is fast beginning its vast complex variety. Many birds are already filling their nests with eggs. In short, the universal rhythm of nature's periodic activity is heard every-



where and seen everywhere in new growths and brilliant colors and reproductive centers. Waves of life hasten to cover up all traces of destruction left from last autumn and winter. A song of life is heard from the world's cradle wherever it stands, in high places or low, hidden or open. Streams of living waters are flowing from every hill, for spring is the period of rain. The spirit in forms of clouds are overshadowing the earth and sons and daughters are born.

I know poets sing of joy in nature at the time of Easter, and I perceive the joy myself. But I know also of no season more melancholy than Eastertime in Nature. And the reason is Love. A great love is melancholic and full of sorrows because all things are fleeting. Overabundance and pressure of life makes us melancholic. Spring at Eastertime is not all rapture. Mater Genetrix weaves life for awhile, but soon she feels the burden. The looms of nature weave not only beauty and form, but also pain and sorrow. Spring winds are often stormy and rude; they break many a young sprout which cannot dance fast enough to the music, and, they crush our boats on rocks as easily as we break an Easter egg. But all this has become symbolism for us. We learn from it that the new birth is painful, dangerous and sometimes disastrous. And all this adversity strengthens the New Life.

Many mystic orders at this time practice the severest asceticism, fearing the flame that burns within them and which is nature's resurrection life; the soul's yearnings and longings. And strange as it must seem to the common mind, nature at this very season of abundance also reminds us that she is the self-consuming life, the power, that for a short moment strains herself, and expands in bright colors, only to give way quickly. At no season does nature teach mystic and painful lesson any clearer than at spring. Nature speaks exactly in the same language as, for instance, Tauler, and says: "The soul must sink into the divine darkness, into the secret place of the divine abyss. There is no safety save in the abyss." Do you not know it is so? Do you not cast the seed into the soil at this season? All this means pain. But no crop without it!

Spring and Easter do not preach a new gospel, but they preach the gospel anew. They point to the oldest old, and, that is always the youngest young, and both are way stations in our life. The opposite way station is autumn and winter, of course. At this opposite station nature also preaches that she is the self-consuming life. In autumn she takes down the glori-

ous draperies she has hung up all through the summer, that the children of men could see how she cuts her garments. In winter she lays herself down all naked and invites us to study the meaning of her forms. And that, too, is a mystic lesson; and is also expressed in the language of mystics. Suso, for instance, tells us that he who seeks to know the abyss must "be as one dead; he must see neither distinction nor difference," but only the abyss, or, in other words, space without dimension, absolute nakedness. Spring and Easter preach the same "Eternal Gospel," as Joachim of Floris, the mystic (†1202); namely, that the spirit works inwardly and that neither sacraments nor external actions are needed. The spirit works not only in man, but also in nature. What Joachim meant by the spirit's work in nature I will illustrate by examples from ornithology in our own country. Watch, for instance, the robins and the orioles. They see light for the first time here with us in the temperate zones, and are born usually in June. In September, when they perceive the cold nights, they fly south; yet they have never seen the south and know nothing about it. Yet, they fly there; why? The same longings that drove them out the nest for the first time and caused them to try to fly, now causes them to migrate. Mother nature, who is both life and death and resurrection from death, calls them and they obey! What is it that takes place? It is nature's everlasting play! The bird's migration is but the same that takes place when the rocks smoulder under the grip of snow and ice, and, thus make soil for the plants. Plants again make soil, perhaps for another of their own species, perhaps for one of a higher order, perhaps they make a habitation for a human being or food for it. Everywhere the "Eternal Gospel!" Again, the same Easter play we see when the egg bursts, that the nightingale may sing, and, when a worm turns itself into a butterfly; when passion becomes poetry; when the play of the senses transmutes into philosophy and vice regenerates into virtue. What is it all, but miracle! The "Eternal Gospel!" At Eastertime, nature demonstrates the principle she acts upon: she uses death as a means for the production of more life.

No matter how we may look upon Christmas and Easter, whether they have any religious signification for us or not, this is a fact, that the buds of Christmas spring at Eastertime, when darkness gives way to light, when the short days are forgotten and a renewed and overflowing energy rejoices in its own strength. At Eastertime, winter transforms itself to

spring and spring is New Life. And for those of us who are seriously minded that transformation sounds like a call in conscience to put on a new life spiritually. To be sure, nature is silent as far as voice goes, and in our sense of preaching she has no voice; but nobody, not even old people, can deny, that she presses on, even forces attention and is full of encouraging spirit. I cannot but think that those who ignore the poesy in the air and the song of the flowers are bad people, and, that their lack of veneration will lead them astray sooner or later. How can they understand and follow the spiritual if they ignore the natural? I, for one, can only lament that people ordinarily have become so emancipated from nature's order that nobody live their lives in the beauty of the seasons. If we followed nature, we ought to rest or cease from productive work in winter, and in that time recuperate interior strength by turning from outward nature—which clearly advises us to do so—to inward nature, and build up the spiritual man. In spring our new year should begin, and find its fruits in summer and autumn. This is nature's method. If people lived that way it would be better for them and human society. Sin, sorrow and sickness would cease.

Now, I have said a great deal about Easter and nature's rejuvenescence, and it may have been entertainment for you, and yet you may fail to celebrate Easter as nature would have you do it, namely, by renewed work and a reawakened conscience, which should send you to correct your perspectives. Nature at this season also wants us to learn that she is no false similitude, nor is she crumbling and unstable, but the same now as when light first dawned upon organic creation, and, now as ever, she is self-unfolding and self-manifesting and in that asking us to fall in with her plans. When nature has completed one round of life, she leaps to another and she invites us to leap with her through life's endless transmutations. When she has finished one melody, she starts another, with the same ease as she changes the tides of the ocean, and, she expects us to arise and dance to her rhythm. Sometimes she returns to her old tunes and subjects of song almost forgotten. For instance, ages and ages ago she amused herself and made spring sunshine call forth immense forests, and, in the fall she buried them in the depths of the earth where they have slumbered for ages. Of late she has resurrected these coal forests, and now they play a melody that man could not have guessed, had he lived in antedeluvian times. The black heart of the coal is but a treas-



ury of spring sunbeams reopened, resurrected! Nature never forgets herself in the grave! That which runs away into the ocean from our sewers, gathers into new soil on the bottom of the ocean, and on that soil mother nature will do, as she has done before, resurrect a life, we have thrown away—ages hence! No need to doubt it! Visit any husbandman and you shall learn how she resurrects the crops you eat from refuse and offal of all kinds. The farmer laughs at the city man who has not discovered the miracle. He knows nature. Nature can show us what to do with our dead selves! Though she multiplies everywhere, she is not confusion nor repetition. Her movement is after a spiral. She passes yearly the same spot, but never in the same footsteps. She wants us to learn that the wind speaks the same language as the songster in the woods and as the grass on the hillside; that the melting snow in the dell hears the melody of the violets and that of the hawthorne, and, all the rest of the flowers. But her orchestra is not the same, nor is the tune. The rejuvenescence she shows us at Easter is the same for all her organic creatures, and man is no better than the mephitic scunk-cabbage in the nearest meadow. And nature is quite anxious in spring that we should study her "holy of holies." She hides nothing, but she varies her steps in the dance.

Nature, at Eastertime, is more of an open book than at any other season. At Easter she is more simple in her method; her colors are paler; her perfumes not so rich; her nights not intoxicating and her sun is not enervating. We can, therefore, better study her at Easter than at any other time. Moreover, later on we cannot find her beginnings; and, of all life's miracles nature while young is the greatest and most charming because her lines are the simplest.

Nature-worshippers celebrate Easter every day, not once a year. And so did the earliest Christians. Origen and Chrysostom witness to that as a fact, and, the old church historian, Socrates, tells us that the Easter feast once a year is a custom derived from elsewhere, and, not warranted by the New Testament. For nature-worshippers there is Easter every morning. The sun passes every morning across their horizon, and they sing their songs of praise and call it the light of morning. Morning dew is their cup, and their table is set on every hill or mountain top. The Holy Grail is not lost and Titurel's temple is not secreted. Get up early, when the sun calls to prayer

and the dews lave your footsteps. Find your way to the hill-top and your cry will be, "O, grave, where is thy victory?" You shall feel yourself a master, full of inexhaustible vigor! And why? Because it will be an Easter morning to you, a morning of resurrection, a cup of immortality. A morning that

"Holds infinity in the palm of the hand  
And eternity in an hour."

Nature-worshipping women in ancient Greece "went out at sunrise, and singing to Apollo, the sun, prayed that their hearts might be satisfied and the homes secured; by the fountain they asked of the water that the highest aspirations of their souls might be fulfilled; of the earth they asked an abundance for those whom they loved" (Richard Jefferies: *The Dewy Morn*). Who does that now? I believe nature is waiting for us to come back from the circus of vanities. We have stayed too long! The clock of nature is now striking the morning hours! Every spring morning is an evangel. To how many of us is Easter day a "glad tidings"?

I have already characterized spring in various ways and identified spring with Easter, but I have thus far said nothing about the actual time, day or hour, for the beginning of spring, or Easter in nature. And the reason for the omission is this: that we really never know when spring is here and winter is ended. We know it astronomically, as already pointed out, but practically we do not know it, and the reason is this, that nature never draws such sharp and distinct lines as the human mind does; nor does she care for feasts, fasts or new-moons; or for wealth or rank or power or science. The naturalist will tell you, if you have not observed it yourself, that as soon as the leaves fall in the autumn, the new leaf is already there; in fact, in many cases it is the new life that pushes the old leaf off. The naturalist will also tell you how life is booming beneath the bark of many an old tree stump, where the insect's cocoon is growing most lively and getting ready to come out. He will also show new life in any handful of mud he takes from the ice-covered pond. Even while snow is on the ground and the soil is hard frozen, the snowdrop and crocus come out and greet the sun. In fact, the dance of life never ceases in the woods, and the brooks keep up the fiddling all winter. Christmas time is as much a resurrection time as Easter time.

Hence the various signs already mentioned are not exactly the signs of spring; they are effects rather than causes.

For the keen observer and nature lover there are, however, signs to be seen and enjoyed, which the uninitiated, as usual, never discover. I know of two signs, peculiarly characteristic of real spring and its true beginning. One is a delightful mellow quality of the light, in sharp contrast to the bare atmosphere and cold tone of winter light. This mellow quality comes from sun rays that seem to carry something substantial, a full and a rich life, something which is absent from the bare and thin winter atmosphere. When you discover this phenomenon, you know the spirit of the New Life has been present with you. Another definite sign is the warm rain that some day suddenly falls in abundance and which makes the juices of the earth flow, and that sometimes so rapidly that you see the leaves blow when you stand before the bush. That warm rain is spermatic, and you yourself feel the spring in your limbs. The air immediately after such a rain spells multiplication and addition, and the nights are full of love whispers. Such nights belong especially to Eastera, the spring goddess, and, to use biblical language, her disciples full of the spirit speak in many tongues and all proclaim that the Master is risen.

So powerful and universal was the belief in Easter as a symbol and sign upon nature's rejuvenescence, that the church fathers in council at Jerusalem, 200 A. D., declared that the world was created in the spring and on the 8th of April, the date of Easter that year. The Eastern flower feasts in the spring impressed themselves upon early Christianity so strongly that it became a common belief that Jesus preached the Sermon on the Mount in the month of May, the month of lilies in Palestine; not the white lilies; they do not grow in Palestine, but the red and yellow lilies. And it must be admitted that the symbolism is beautiful. Imagine Jesus, that master-mystic and great initiate, sitting among flowers, which are most profuse in Palestine, and preaching the religion of hope among these visible and most emphatic evidences that nature can furnish for hope—the flowers! What other evidence did he need for the truth there is in hope and resurrection? Only a few months before, in the autumn, his bearers had seen nature take down her floral curtains; and now they saw her hang them up again, not the same she took down, but some very much alike, and yet so different, so fresh, so full of life, so rich in color! He, the



master, explained the mystery, and they perceived a revelation! That is, those whose eyes were opened saw a revelation. The multitude did not. Their constitution and a severe training for a thousand years had killed all love for nature and art. They feared the "graven images," and saw no beauty in glorious sunsets. Palestine is rich in sublime ravines, but the people saw in them only "the valley of the shadow of death." Their life was ethical, not aesthetic.

The people who live near the poles or in arctic lands, as well as the people who live under the equator or in the tropics, have very few or almost no symbolical feasts like those celebrated among the people who live in the temperate zones, especially those of the northern temperate zones. Those of the southern temperate zones have not originated any of the feasts so well known among us. I mean such feasts as Christmas, New Years, Easter, Midsummernights festivals and the feasts and Thanksgivings in autumn, celebrated when the crops are harvested and the wine is pressed. The reason for this is that all these feasts connect most intimately with the course of the sun across the heavens in the temperate zones, and, because they all originally are sun feasts and rejoicings because nature has kept her promises about abundance. In the tropics, the plant world is not only radically different from that in ours, the northern temperature zones, but it lives in a different way. There it is organized after a plan of permanency or gradual renewal, but with us it is organized so that it swings between polar differences, of states that look like death and states that overflow with life; hence the plant world naturally becomes the floral orchestra that plays the reveille to the army of men. I say army of men not to those who stay home, but to those who fight for the New Life. Under the tropics we do not talk about rejuvenescence of nature. It is only in the temperate zones we can do that. Consequently, we cannot speak about Christmas or Easter in nature under the equator or north and south of it. Where Christmas and Easter are celebrated in those regions, they can be no more than weak imitations, an importation, a counterfeit of Christmas and Easter in the regions where they arose and where they are indigenous.

In conclusion, let me tell you a story and point to a lesson. The story is told in James Thompson's poem (you know him, the author of "City of Dreadful Night"). The poem is headed, "The Naked Goddess." This is the tale.

A rumor ran through the town:

"That a woman grand and tall,  
Swift of foot, and there withal  
Naked as a lily gleaming,  
Had been seen by eyes not dreaming,  
Darting down from forest glades."

Of course all the city buzzed and stirred; senators, priests, astrologers and sophists concluded:

" \* \* \* \* We  
Might go out ourselves to see."

And so they did, and they came upon her in the lovely spring morning:

"Naked as the sun of noon,  
Naked as the midnight moon,"

and all around her they found the reawakened nature, for she was spring herself, but they did not know or see

"The divine, flushed, throbbing form."

The priests preached against her sin of nakedness and advised her

"How to gain the heavenly prize;  
How grow sweet for Paradise;  
By Penance, prayer, self-sacrifice,"

and the philosophical sages recommend her sciences and arts

"by which  
Man makes Nature's poor life rich.

As you see, her nakedness overwhelmed the impure and was too sublime for the narrow-minded scholar. Conventionality demanded that she should conform to stupid customs. Fear and

warped judgment shrunk back, timid before so much freshness and her artless appearance. But

“Calm and proud she stood the while,  
With certain wondering smile.”

Then she called for children to explain what the graybeards had talked about. The children came and said to her, They want you

“To put on your dress and come  
With us to the City home;  
Live with us and be our friend.”

Meekly she tried on the vestal sister's gown, and even the sage's robe, but scornfully she threw them off and away and stood there again supremely beautiful in pure nakedness. And

“At a gesture, ere they wist  
Perched a falcon on her wrist,”

and on that falcon's wing she vanished into the skies. Then

“Was that glorious Goddess seen  
Nevermore; and from that day  
Evil hap and dull decay  
Fell on country side and town.”

Curses, plagues and distress laid everything in ruin. The children, however, who had been friendly to the goddess sailed away to other lands and were happy. And this took place

“Thrice three thousand years before  
Solon questioned Egypt's lore.”

This story is another aspect of the subject. Nature, Eastera, comes to us in pure form, never with clothes on. Neither does nature need them. Clothes are meant to hide disproportion and ugliness. We do not hide beauty.

The lesson of the story is obvious. Do not clip the visiting angel's wings. Do not force a life-thought into logical terms. Do not “look out the window”; take care not to be “absent”; do not excuse yourself by having an engagement when a heavenly



visitor calls. "Watch and pray," for you know not the appointed hour. All this is apropos at Easter and in spring time. When you have heard "the voice," do not ask for clothes to fit it. No such clothes exist. No intellectual formulation will fit. Give your life, let it be consecrated to it! That is the demand! Give your moments and days; your hands and feet, your heart and your lips, your life-blood and love!! Give all!! The visitor, Eastera, comes in glorious simplicity, and no moral system knows any clearer term than "simplicity" for the lessons she wants to teach.

The mistake of the priests and the learned was this, that they wanted to clothe this goddess. Unhappily, that is the mistake only too commonly made, especially by minds who have passed through scholastic institutions; they are not satisfied with pure feelings, simple intuitions or immediacy; they demand clothes or rationalistic scholastic terms as substitutes, sometimes, nowadays they demand scientific formulas. They hold, that unless this intangible something, spring, that appears as a vision; this peculiar influx of power, that suddenly possesses us; they demand that this something must be reduced to common denominations, or else, it is to them of no value. Their conduct is as rational as a demand upon a flower that it shall explain whence the color of its blossom arises or how much its aroma weighs. How can anyone bottle up a sunset or give a mathematical formula for a tear shed ten years ago?

Nay, my friends, Immediacy is indeed without means! Beware of all kinds of clothes for your immediate life!! It is as pure as the dew of Hybla—drink it pure! Beware also of hypocrisy! Impure minds are usually the first to preach purity, when self-interest calls for it. The spirit of spring knows neither purity nor impurity!

Do not go out into nature in the spring with a critical eye—have the seeing eye! Do not put your measure up to Eastera—she is not to be measured! Do not "interview" the goddess! In due time she will show you her holy of holies! Above all, do not forget to revere, to worship the goddess! Now, is the accepted time!

And now a word from the mystic. To the mystic there is neither Easter nor no-Easter; neither a light-goddess nor a life-goddess; neither nature nor nature symbols. All these are illusions—happy illusions, however. Illusions which he freely and

safely indulges under the present time and space conditions, because he lives in the Inner Life, in the causal world, where neither symbols nor talks about symbols have any reality. All the symbols mentioned are so many faces of the Deity, and each and all smile to the mystic with encouragement of still better things to come. All the symbols mentioned represent realities which are valuable for use; hence the mystic may celebrate Easter both in nature and in spirit, and, in any and all religious forms among his fellowmen.

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## THE FUTURE.

BY JOHN B. OPDYCKE.

Be thou unvexed; to thee is justly due  
Whatever good, whatever ill may be  
Apportioned by thy former acts to thee.  
Accept with grace thy lot, and build anew  
The bad; the good, the beautiful, the true  
Retain, improve, exalt to last degree.  
Inheritance doth obligate to see  
Ahead, above,—and not aback to view.

Bequeather thou of everything thou hast—  
Thy donor here art thou, both first and last,—  
What is to come, as well as what is past,  
By thee alone will be and has been cast.  
So live, then, that thy fortune may be vast  
Reincarnation's boon, and not her blast.



## ALEXANDER WILDER.

By H. W. PERCIVAL.

THE autobiographical notes of Alexander Wilder, which ended in the last issue of "The Word," place before us many of the important events of his life. True to Dr. Wilders' nature, the notes are straightforward and bear the stamp of sincerity and honesty. They give the facts as they were, without any attempt at exaggeration or embellishment. Throughout the notes there is a quaint charm and beauty in the Doctor's natural sincerity and simple honesty. They remind those who knew him, of many of the incidents of his life, of the charm of his simplicity of nature and directness of expression. Dr. Wilder's life is an example of the ability of man to live through difficulties, endure hardships and overcome obstacles. His life is another evidence that however environment, circumstances and position, together with human influences may tend to suppress or hold back the mind from its expression and development, the mind will nevertheless not be suppressed but will according to its capacity find a way to extricate itself from such conditions and grow into an atmosphere which will allow it more freedom for its inherent inclinations, ambitions and aspirations. The present age has produced numerous examples of men who would not be suppressed by circumstance and environment, who would not be held back from their natural bent nor forced into channels which they themselves did not select, but who, feeling an impulse to pursue paths different from those which were customary, cut out new paths for themselves, engaged in new fields of endeavor, established records of progress and won new victories in various fields of work and thought. Such men were those who made civilization what it is, who changed the rating of time, shortened distances, brought people closer together and established a nearer relationship between mankind. Each man with inherent power pursues his own path and gives expression to what is within him. It is because of the power of expression and



the ability to express, that we have in the world to-day the printing press, and the applied sciences.

Dr. Wilder had inherent power which caused him to grow out of his limited environment into a wider and loftier atmosphere of thought. His inclinations were not along commercial lines. He possessed neither the shrewdness of mind nor the instinct to show him how to get the best of a bargain. The lack of these unfitted him for commercial pursuits. Had he possessed them, Dr. Wilder, with his clearness of thought, power of expression, and with his range of knowledge and acquaintance with the sciences, might have been one of the directing powers of modern times. This is an intensely practical age, an age of success, which builds, reduces, weaves, grinds everything into dollars. One to be successful in this age must fulfill the demand of the age, that, in addition to ability and accomplishments, he must know what a dollar is worth, must know how to work a dollar, and, must have a working knowledge of human nature and of the applied science of human nature. That is to say, a man must be a worker of men and a worker of money. If he has these talents he is chosen and inspired by the spirit of the age as its representative or one of its captains, and he is beloved by those who are in love with or possessed by the spirit of the age.

The Doctor did not have these talents. The successful priest or preacher is not the most learned nor religious man, but the one who can attract the largest audience, stir them up, make them fill the contribution boxes, donate large sums to and remember the church in their wills. The successful physician is the one who can patch and fix-em-quick by a hurry cure, or lead them along carefully and fearfully through a difficult and dangerous illness, with the drugs and assistants and consultations made necessary by the dignity of the occasion and the nature and desire of the patient. The doctor who says that little medicine is needed and who will only let nature repair the damages done, is likely to lose his patient because the patient cannot see what he is getting for his money. The successful traders, speculators, journalists, artists, authors, are so many industrial captains of finance who, by their strategy, marshal their knowledge and their wares into the field and win in the battle for dollars.

Dr. Wilder either did not understand or would not play the game of dollars. He knew what a dollar was worth—if he didn't have it. He knew how to work for a dollar, but did not know how to make a dollar work. He did not know how to turn one dollar into two. He had an intimate knowledge of human nature—he



worked with men and for men—but he either could not or would not work human nature for gain. Dr. Wilder did not possess the modern talents of success. He was not possessed nor inspired by the spirit of the commercial age. So he lived through it without being envied by those who worship success, though his place among men found for him the admiration and esteem of men in public affairs, the regard of men of letters and of science, and the love of those who knew him intimately. His wide learning and readiness to put it to the service of others, his sincerity of purpose and honesty in thought and action, together with his unflagging energy, interest in affairs and his lofty ideals, commanded the honor and respect of all and endeared him to most men who knew him.

We have learned that Dr. Wilder was born eighty-six years ago, in Western New York, that his father was a farmer, who had a large family, and that his opportunities were restricted. Most people forget their first memory in life; some never consider it worth while to think of first memories. Yet much may be learned from them. "My earliest recollection," says the Doctor, "is that of being seated in a little arm chair before the fire, and sadly gazing into it." A strange awakening to physical life. The birth of one's body into the world is not the birth of the mind. The first years of the child are like a sleep to the mind. There must come an awakening, when the mind first becomes aware of the outside or inside physical world, even though by so awakening it may forget the other world from which it came and where it was conscious. Each one may ask himself the question: "How far back do I remember?" His age in this world begins from that time. Dr. Wilder was older than most people who die at his age. Fire was the thing that waked him. And he was sad. Anyone may experience somewhat of how the Doctor felt, by looking into a log fire after twilight some November evening and he, too, will feel—though he may not see what the Doctor saw. The Doctor had a good deal to do with fire in his life. He wrote many articles about it and lived in it part of the time, as many people do. But unlike most people, the Doctor often knew what it meant and did not scream when it burned. In fact, the world did not know when he was burned because he did not scream, as most people do, though he was almost always better for having passed through the fire.

In 1826, some time after the fire incident and about three years after little Alexander Wilder was born, he relates, he was taken to the Sunday school in his village, Verona, where the



superintendent distributed books to the other children, but, as he could not read and was so small, the superintendent gave him "a card on which were printed the alphabet and simple lessons in spelling. I kept hold of that card tenaciously," writes the Doctor, and, "with some help from brothers and sisters, learned the letters and how to sound them." He continues: "Having no further use of the card, I then destroyed it." This must have been a marked characteristic of the Doctor throughout his life. He repeatedly told me that a thing was good to the degree that it was useful. If a thing was not useful, it was an encumbrance. This did not mean that he would ruthlessly destroy a thing which he did not need, or that he had no regard for that which another had. Money, food, books, ornaments, works of art, were useful and good if they were of benefit to the body, or would aid in educating, developing and elevating the mind, otherwise they were worthless, useless.

In 1828, when he was four and a half years old, young Alexander began his school life. But "Alick was smart," so they said, and three years later, at seven, his teacher demanded that another book be procured for him because he had learned "Willett's Geography" by heart. So they gave him "Lindley Murray's English Grammar" as a substitute. He thrived well on it. The style of that old grammar may be found here and there through the Doctor's writings.

Those who dwell in large cities and who are acquainted with the present school system, can hardly appreciate what the "Deestrik Skool" was—and still is in some parts—in a little village "up state." In the city, the child walks a few blocks to an imposing, up-to-date structure, enters an elevator and is taken to the particular class room of its grade, provided with all the latest approved books and appliances. In the country after doing "housework" or "chores" the scholars often walk miles to the district school, which is a little box-like affair of a house of one or two rooms. One teacher holds school and the children sit through their "hours." Then they walk home again over the dusty or snowy roads and go to "doin' chores" again, if they are boys, or the regulation "housework" if they are girls. Young Alexander inherited the few school books which each of his brothers and sisters had in turn inherited from the eldest. Perhaps it is because of the abundance of books and opportunities for learning in large cities that children do not appear to value them as they might if these were not so available. The old family



school books to which he became heir were taken at their full value by Alexander.

The early years of Alexander Wilder possessed little of interest. His father wished to make a farmer of him. The boy yearned to know. Farming was not disagreeable to him, but his father's insistence made it so and it became objectionable. The boy was willing to be lead, but would not be driven. He desired to grow and to know. This shows another trait in his character, known to all his friends or acquaintances. They might induce him to do a thing by gentle persuasion, but an attempt at forcing him would be met with stubborn resistance. He would not be dominated, nor would he himself domineer over others nor dictate their actions.

He became a teacher at fifteen. "The work of instruction was to my liking and I had rare success in communicating what I knew," writes the Doctor, "but the governing was beyond me," he adds. "Every parent passed judgment on methods, and the children behaved in school according as they were managed at home. Every district was in factions, and it required more tact than a boy in his teens possessed to steer a clear course amid the breakers." People in little country towns have strong prejudices. This boy teacher was sensitive and conscientious and would not resort to any of the artifices to curry party favor. He was unsuited to the work. He liked to impart and could impart what he knew, "but the governing was beyond me," he declared. The maxim: Govern others or they will govern you was unheeded by the Doctor.

Before Alexander was quite fifteen, the minister of the village, the advisory committee, and his own parents "converted" him. It seems that their church needed recruits, and something had to be done to get them, so they decided on what in those days was called a "protracted meeting." This meant not one, but a set of continuous "revival" meetings which often extended over many weeks. These "revivals" were protracted until the press service recruiting officers saved enough of the unsaved, or until the "spirit moved them" to stop, or until their fervor ran out. This sounds a little odd to-day, but in those days most parents insisted on holding themselves responsible for their children's souls, even though they were not too particular about their bodies. And if the parents forgot their duty, the minister did not forget his, to remind them of it. They had their way of doing things in those days, truly, but human nature has changed little since then, though we may not hold so many of those protracted



meetings nor be quite so sure of saving a boy's soul. The boy had just gotten over some unpleasant occurrence in school. "It had," the Doctor writes, "been wisely adjusted and studies resumed, when this religious interruption occurred. It was most distasteful to me. I had formed a set of opinions for myself and desired not to be bothered. But our parents believed that opportunities for religious impression should not be neglected, or themselves made accountable for the future of their children after death. Conversion, in their conception would both straighten out their own mistakes, and be of everlasting benefit to us. So against my vehement protest, I was taken from school and perforce made attend the meetings. It took days to overcome my stubbornness, but the endeavor was successful. I became a Presbyterian of the New School." Poor boy, he had been preparing for the study of medicine, but now that he had been "converted," and inasmuch as he must have an "education," he should be educated for the ministry. The pleading of his brother succeeded where other methods would have failed. Two years later his studies were interrupted by the disagreement of his brothers, which resulted in his leaving the church. His natural inclinations and tendencies had been so checked and suppressed by his father—who rigorously tried to fit him into the farm and attend to his spiritual growth—that at twenty he lacked the knowledge of how to direct and manage things, that some boys have. He says: "I was with all my experience, at twenty-one, more simple and artless than most lads at fifteen. I excelled all my equals in book-learning, but I was far behind them in *savoir faire*."

Too often has a strong character been blunted or turned from its natural growth by the well meaning but ignorant or stupid notion of parents that the future of the child depends on what they select for it and not on any preference of the child's. Parents may choose the vocation for some children. Some children have no preferences other than play. A position may be selected for such as these. But the stronger the individuality of the mind, the more it will insist on choosing its own work in the world. The attempt of the parent to thwart the choice of work—when the child has a choice—may result in dwarfing but not in preventing growth.

A strong individuality brings with it into life a forgotten knowledge of its work. As soon as the individuality shows itself in the child, its effort is to find and grow into or make its own atmosphere. The parent who has the welfare of a child at heart should try to find out what the work of its individuality is



and then to help it into its work. If a child has no preference the parents should guide it. But parents often make sad mistakes. Sometimes they make a doctor out of a natural butcher, turn a potential auctioneer into a statesman, a drum-major into a general, a politician into a philosopher, a romancer into a lawyer, a hawker into an orator, a land agent into a preacher. This may tickle the vanity of the parent, but it bodes no good to the public.

*(To be continued.)*

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In the history of the universal mind, there is a certain analogy to that of the individual. Our first self-consciousness is the first revelation to us of a whole universe, wondrous and altogether good; it is a feeling of joy and new-found strength, of mysterious infinite hope and capability; and in all men, either by word or act, expresses itself poetically. The world without us and within us, beshone by the young light of Love, and all instinct with a divinity, is beautiful and great; it seems for us a boundless happiness that we are privileged to live. This is the season of generous deeds and feelings; which also, on the lips of the gifted, form themselves into musical utterance, and give spoken poetry as well as acted. Nothing is calculated and measured, but all is loved, believed, appropriated. All action is spontaneous, high sentiment a sure imperishable good; and thus the youth stands, like the First Man, in his fair Garden, giving Names to the bright Appearances of this Universe which he has inherited, and rejoicing in it as glorious and divine. Ere long, however, comes a harsher time. Under the first beauty of man's life appears an infinite, earnest rigor: high sentiment will not avail, unless it can continue to be translated into noble action; which problem, in the destiny appointed for man born to toil, is difficult, interminable, capable of only approximate solution. What flowed softly in melodious coherence when seen and sung from a distance, proves rugged and unmanageable when practically handled. The fervid, lyrical gladness of past years gives place to a collected thoughtfulness and energy; nay often,—so painful, so unexpected are the contradictions everywhere met with,—to gloom, sadness and anger; and not till after long struggles and hard-contested victories is the youth changed into a man.

—Carlyle, *Early German Literature*.



## A DREAM OF ATLANTIS—THE LAND OF MU.

BY ALICE DIXON LE PLONGEON.

*Continued from page 144.*

The priest unto his master sped;  
While Can ascended flights that led  
To where sweet Nalah spent her days  
Rejoicing in the gladsome rays  
Which shine while fickle Fortune stays.  
By many portals Can went past  
While thought profound his brow o'ercast;  
But now he paused, for on his ear  
Fell voices musical and clear.  
Then to himself,—“ 'T is often kind  
To mask our looks with joy; behind  
'Tis tranquil morn may come too fast  
Events of sorrow that must blast  
The happiness of those who here  
Beguile the time with pleasures dear.”

To do whate'er his will ordained  
This wise physician had attained;  
Thus now, light beaming on his face,  
He onward went without a trace  
Of anxious care which lurking deep,  
From observation he would keep.  
No servators forbade the way  
To one familiar there each day,  
But laid one hand upon their heart  
With reverence, to thus impart  
A wish to serve the honored guest,  
And joy that he the household blessed  
By coming every morn.  
And as he passed that one and this,  
All listened not a sound to miss  
Of what was uttered by this lord

Who always gave a kindly word  
And treated none with scorn;  
For he had said: "The darkest skin  
Hides not the radiance within,"  
To him all living creatures seemed  
As one with him, thus warmly beamed  
The love-light of this learned man  
Who early in his life began  
To weigh, to measure and explore  
Great Nature's work thro' every door  
That e'er so slightly stood ajar,  
The near minute, the mazy far,  
Unfathomable depths of space;  
For ardently he wished to trace  
The Will Supreme, Eternal Grace.  
Anon he came where music flung  
Its melodies, which lingering hung  
A moment on the perfumed air  
As if well pleased to tarry there  
With happiness and beauty rare.  
Can murmured low, "May Heaven forbid  
The dreadful thought within me hid  
A presage be! O Lord of Death,  
Spare yet to us our monarch's breath!"

Now every shadow from his brow  
Was gone, as laughter sweet and low  
Came floating where he stopped to gaze  
Beyond a portal. Golden rays  
Streamed in athwart the marble floor  
Where traceries of costly ore  
Beamed with the radiance from on high  
Of him who rules the earthly sky.

Between great columns, onyx-hued,  
The good physician passed and viewed  
Broad terraces where nature smiled  
And fancy was by art beguiled.  
From lands afar the choicest flowers  
Here blossomed in protected bowers;  
And feathered songsters made their home,  
As in the wilds whence they had come—  
Brought thither by rich merchants who

As distant states they traveled thro',  
Collected all they deemed might swell  
The pile of gold they loved so well.

With joyous mien, beneath the trees  
Whose foliage murmured in the breeze,  
Some maidens sang, while others danced,  
To harmonies whose tones entranced  
The grateful ear, played as they were,  
By youths, attractive, stationed near—  
Soft harps and flutes, cither and lyre,  
Their voices mingled to inspire  
What buoyant step and dulcet strain  
Each beauteous maiden could attain—  
Allurements which the muses give  
That mortals may consent to live.

'T was Nalah first who saw the face  
Of Can, and bounding from her place  
With eager steps to greet him came,  
More slowly followed by a dame  
Whose whiter hue and sunny hair  
Proclaimed her of a kin more fair

Than those of Nalah's race—  
Pelopa was of noble mould;  
Her heart would welcome to its fold  
What lofty aims great minds pursue—  
For she was beauteous, good and true,  
Endowed with every grace.

But slender Nalah, like a bird  
Scarce lighted on the ground she trod;  
Not yet had deep emotions stirred  
The currents of her life, which flowed  
Unruffled with the magic boat  
By fickle Fortune set afloat—  
Too easily o'turned by Fate  
Who, unrelenting, lies in wait.

On Can Pelopa fixed her gaze  
And smiling said, "With what amaze  
Our learned friend regards this scene,



Rebuking us with glances keen;  
He knows that we are quite sedate  
Each morn; not with affairs of state,  
But with our studies manifold:  
The motive of this change—behold!  
Our Nalah, who on this fair morn  
Arose with countenance forlorn;  
Her saddened brow, with gloom o'ercast,  
Our hearts invaded till at last  
No more could we endure.  
We, then, these pretty maids called forth  
With melody to waken mirth—  
Dark melancholy's cure."

Then Nalah cried, "Ah! naughty, thou,  
To tell about my shadowed brow;  
'T was but a trick of night!" she cried.  
"Not every dream may we deride,"  
Said Can, "Yet, Nalah need not fear  
A vision, be it dark or clear—  
Come, sit by me and tell the woe  
That did thy gaiety o'erthrow."  
Pelopa, then—"Play soft and low,  
Half dreamily, but not too slow,  
Lest Nalah's eyes obey,  
And bring again from Night's dull shore  
More phantoms thro' the sunlit door  
Of radiant, laughing day."

Now Nalah, Can, and that fair dame  
Whom Atlas for his bride would claim—  
(To care for Nalah first came she  
From famous Athens, o'er the sea)—  
Were seated 'mid the flowers;  
While maidens of the court, apart  
Reposing from their witching art,  
Reclined in verdant bowers.

On Can were bent the lustrous eyes  
Of Atlas' child in deep surmise,  
While tenderly her lips outpoured  
That dream her gentle heart deplored.

I thro' a portal seemed to peep,  
And there beheld the king asleep  
Upon his couch. 'Twas early dawn;  
The canopy was open drawn,  
And underneath a bird as white  
As snow upon the mountain height  
Was poised above my father's head  
And on him looked, its wings outspread.  
Then where it gazed another bird  
Came from the king's own breast and plumed  
Itself, as if to life just stirred;

To me it flew with wings illumed,  
Upon me gazed with tender love,  
And rising, disappeared above.  
The other flying to me came

And, light as air, upon my hand  
Reposed, while murmuring my name.

I sobbed, my heart could not withstand  
The touch, the voice; my bosom heaved  
But sound came not, save from the bird  
That said, "My child, when art bereaved  
Take comfort from my present word,  
I leave thee not alone—

Fate throws her shadow in thy way,  
But courage! for to thee I say

The future will atone.

The bird flew upward; I awoke.  
Then on my agitation broke  
A light—my mother 'twas who near  
Me came; then on me dawned the fear  
That he, the King, might yonder go,  
And Nalah lonely stay below!"

"On this fair earth whose lofty skies  
Remind us that we all must rise,"  
Can added—and then pensive stayed.  
At last! "Thou need'st not be dismayed;  
All kings must yield to Nature's sway;  
Each dies on his appointed day.  
If sorrow comes, recall the love  
Thy mother whispered from above."  
This said, he spoke more cheerily,

Dispelling thus the tender shade  
That Nalah's brow would yet invade—  
"See yonder sails how merrily  
Those fragile vessels skim the sea.  
Enjoying here the freshening breeze  
I can a page of ancient lore  
About these placid zones read o'er  
If this would our dear princess please."

The maiden smiled, "O let us hear  
At once the story, cousin, dear."  
Then he "Thou well may'st heed the words  
That ancient legendary affords:  
Know, then, divine Poseidon,  
Whose love the beauteous Cleito won,  
Was mortal born of womankind.  
Defying angry seas and wind,  
Naught fearing from the tempest wild,  
The minds of many he beguiled

To follow in his train.  
With valor he infused all breasts;  
Adventurous seamen rode the crests  
Of stormy waves, to cast their lot—  
In hope of gain and daring plot—

With him upon the main.  
Such, then, the man, a leader bold,  
Who, in the legend worn and old,  
Became an ocean god of might,  
Successful force acquiring right.  
On this fair land in those old times  
Dwelt people from more southern climes  
And these all willingly obeyed  
A prince they had themselves arrayed

With full authority.  
An only child his consort bore,  
A daughter gods might well adore;  
Her beauty Poseidon perceived,  
And frankly she his love received

Without asperity.  
Evenor and Leucippe died  
Ere Cleito fair became a bride;  
Thus Poseidon assumed command



Upon this friendly, bounteous land.  
To keep the treasure he possessed  
Safe guarded from unwelcome guest,  
The famous monarch of the main  
Sought isolation to attain,  
Surrounding Cleito's place of birth  
With zones of water and of earth;  
These now we see, in later days  
Cut thro' by ample waterways.  
All this exists, the harbors, too,  
And channels where each day pass thro'  
The ships that, safe from raging storm,  
Upon these placid waters swarm.  
The many bridges spanning o'er  
Those zones and dykes, were built before  
His reign, tho' much attractive art  
Of late is done, to still impart  
Fresh beauty to those works that stand  
Mementoes of a master hand.  
The verdant zones of other days,  
Cut thro' to form more watery ways,  
Are islands where large multitudes  
Now dwell. The din of life intrudes  
Upon the ear from every side  
From early dawn to eventide.  
So dense our population's grown,  
Increasing with our wide renown,  
At last we constantly transgress  
On foreign soil, but ne'ertheless  
Let hosts arrive within our gates—  
A thinking fortune here awaits.  
This dynasty has earned the name,  
Of Moc, the *fierce sea wolves*, who aim  
To all absorb, and feel no shame.  
But somewhere 'neath this palace lies  
A mystery in part revealed  
By lore; the height it occupies  
Contains a vault long since concealed.  
If records be relied upon,  
The mortal form of Poseidon  
Was by this hero's oldest son  
There placed, preserved with perfect skill

From Time's corrupting touch. There still  
It waits in marble's cold embrace  
The hand that may disclose the face  
Of Poseidon, adventurous chief—  
Divine in popular belief."

Can ceased; but Nalah begged him yet  
To speak. "Our princess may forget,"  
Said he, "physicians must belong  
To mortals weak, not to the strong."  
With this, he lingered not but went,  
His mind on consolation bent.

*(To be continued.)*

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## THE SEARCH FOR THE MASTERS.

By T. A.

Think not to find the Masters though thou seek  
Through every Country, e'en from pole to pole,  
And follow closely round where sun doth roll,  
Scanning each face that looketh wise and meek,  
Day after day, week after weary week.  
Prepare thyself; make worthy thy own soul,  
Then they, the Hidden Ones, will see thee shine,  
And lift the veils that shroud their forms divine.  
Until that time doth come ye search in vain;  
For though one dwelt beside thy household door,  
Aye, in thy very home for years a score,  
And came and went in sunshine and in rain,  
Thou wouldst not, couldst not know him great  
Till thou thyself wert vibrant to his state.

## "SAVONAROLA" OF FLORENCE.

THEOSOPHIST, REFORMER AND MARTYR.—A PORTRAITURE OF  
SPIRITUAL GROWTH AND DEVELOPMENT.

BY DR. W. WILLIAMS.

SAVONAROLA'S RETURN TO FLORENCE. PREPARATIONS MADE FOR  
WAR OR PEACE.

*Continued from page 172.*

NO language can describe, no tongue express, the effect produced by the words of Savonarola upon the minds of the French monarch and the motley group of state counsellors, generals and military officers that filled to overflowing the royal pavilion as, for a few moments, they gazed awestricken upon the form of the cowed monk who had given utterance to words they had never been accustomed to listen to or hear from kingly ambassadors or emissaries from foreign states, whose addresses and speeches were usually couched in studied terms of obsequious adulation and factitious phrases of laudatory and fulsome grandiloquence, that concealed and hid rather than revealed their true sentiments and feelings. King and courtier, all felt abashed, cowed and overwhelmed with a feeling or sense of their inferiority in presence of one who seemed to them invested with a sublimity of character and girt with a mysterious force that distinguished the prophets of Israel in former times. This was especially the case with Charles, who, sitting on his chair of state, and surrounded by a great military retinue and in the midst of armed battalions, yet inwardly quailed before the eye of Savonarola, from which there seemed to beam forth a ray of light by which he not only recognized the greatness of the soul before him, but discerned clearly and inwardly felt his own abject nature, a compound of all that was craven and selfish, a texture of worldly ambition



warped and woofed with simulated and flimsy virtues. Rousing himself and casting off this momentary nightmare of self-introspection, Charles replied to the words of Savonarola, as he had previously done to the other Florentine ambassadors, "Once in Florence all shall be arranged," and then rising, bade him adieu, requesting him to convey this message to the signory.

As Savonarola wended his way homewards, calm and tranquil in mind and free from all alarm respecting the future, he inwardly felt assured his visit and embassy would be productive of beneficial results to the interests and welfare of Florence, and without the least shade or tinge of self-elation rejoiced that he was an instrument under the guidance and direction of the great divine power in whose hands are the hearts of kings and governors, and who ruleth alone in the kingdom of men. For he had gone forth not in his own strength and after uttering his message, knew it would accomplish its effect and result in the deliverance of Florence. Meantime the citizens kept watch on the neighboring heights, and as the form of Savonarola loomed in sight, the great bell of the signory boomed forth the intelligence of his approach, and forthwith crowds rushed forth to greet his return home, all eager to learn the result of his visit to the French king. Old and young thronged and filled the streets and avenues waiting for him. Artisans flung down their tools and implements, weavers left their looms, shopkeepers closed their stores, bankers and merchants rushed out of their counting houses and offices, all classes and grades of society, the highest and lowest, intermingling in one vast multitude, waited the coming of him in whom alone were placed and centered their hopes of the future. As Savonarola reached and passing through the city gate proceeded direct to the signory where sat the state councillors anxiously awaiting him, there were no wild shouts and boisterous huzzas, no noisy demonstrations and outbursts of popular feeling. As they gazed upon the well-known face and the beloved form of Savonarola, they divined instinctively he was the herald of peace with honor, and as he passed through their close and serried ranks their hearts were too weighed and overflowing with feelings of joy to utter forth their gratitude to one whom they accounted their saviour and protector. Entering into the great hall of the signory and coming into the presence of its members who sat wondering whether he was bringing back war or peace, whether his interview with the French monarch was successful and propitious, he fully related what had occurred, and in concluding urged



upon them to keep calm and receive Charles on his arrival in the city with demonstrations of respect and good will and all would be well and the dark cloud would pass away and leave Florence uninjured and intact. "Do not," said he, "forget the words spoken of old by the great prince of peace, 'he that taketh up the sword, shall perish by the sword.' " With these words Savonarola retired from their presence and quietly and unostentatiously wended his way to the convent of San Marco and was cordially welcomed by the frati who during his absence had felt like sheep without a shepherd.

After prolonged consultation, the state council, deeming it to be prudent and wise to be ready and prepared against all eventualities, empowered the brave and stout-hearted Cauponi to make all needful and necessary provisions for the defence of the city should the French visitors prove overbearing and unwilling to treat them as friends and attempt to sack and plunder the city or seek to infringe and trample upon its liberty as a free state. Acting on these injunctions, Cauponi lost no time in arming the citizens and instructing them in the method of fighting should things come to the worst. Materials for forming stockades and barricading the streets were quickly collected, and ammunition of all kinds was stored in all the solid stone-built palaces with which Florence abounded that would prove invincible to the assaults of an enemy. On the roofs and in the upper rooms of the lofty houses, in courts and public thoroughfares, loads of missiles, pikes, javelins and other warlike weapons, together with large quantities of combustibles were piled up in case of need. The populace in the suburban villages and neighborhood of Florence were ordered to provide themselves with arms and be prepared at the lowering of the cow, as they humorously termed the great bell at the signory, to rush down into the city and bear their share in the conflict against the foe in defence of their homes and liberty. Other members of the council were deputed, some to attend to the street decorations, the making of floral wreaths and garlands, of flags and banners—others in drawing up an address of welcome to the French monarch and his retainers, or to arrange and prepare billets suitable and corresponding to their rank and state, and also determine the order and procession of the state council and nobility to greet the arrival of the visitors at the gates of the city. They had no time to lose in these preparations. Day by day, the French army approached nearer and nearer, one division marching on to Florence, the other with the artillery



winding its way towards Rome, at which city Charles had expressed his intention to halt for a time and then march to the attack of Naples, the ostensible object of his expedition. As the day of entry approached, it found the citizens of Florence ready, prepared for any emergency and secretly armed to the teeth. One spirit pervaded them, one feeling alone filled their breasts: to do combat and fight for the preservation of their republican freedom and liberty and die, if it must needs be, in the struggle for their independence. “No surrender” was their motto, “no subjection either to lord or king,” their firm and fixed determination, and thus Florence with her brave and stout-hearted sons, calm and intrepid, unfearing and filled with a spirit of the loftiest patriotism, waited the coming of the French to receive them hospitably as visitors or fight them to the death as foes of their country and fatherland.

CHARLES VIII. ENTERS FLORENCE. SAVONAROLA’S SECOND VISIT  
TO THE FRENCH KING AND DEPARTURE OF THE  
FRENCH FROM FLORENCE.

Since his interview with Savonarola, the mind of Charles had been subject to several changes, and his views as to the future became vacillating and undecided, for funds for the sustenance of his troops were getting low and he was greatly worried with ambassadors from the exiled Piero and his mother, whose promises of money were of a most tempting character, and also plenipotentiaries from several Italian states anxious and desirous to obtain his favor and support in the maintenance of their tottering authority and rule. At times it was his fixed intention to advance to the capture and plunder of Florence, with its vast wealth and splendid art treasures and magnificent museums, but the words of Savonarola, like a second conscience, seemed to resound again in his ears and caused him to inwardly quake and quail before their terrible and warning denunciation of woe and catastrophe that would befall him and his enterprise if he attempted to carry it out. In this state of mental indecision and conflict, he suddenly issued orders for the march to Florence, as time was passing, debts and expenses were rapidly increasing and he must have money without delay. At once tents were struck, battalions and regiments formed into line with their flags and banners and the rude soldiery with sound of fife and drum, and the blowing of trumpets and horns, and elated with hopes of spoil and plunder which were doomed to



disappointment, arrived and came in sight of Florence on the 17th of November. As they and Charles their king, along with his courtiers, gazed down from the heights, they halted for a few moments lost in admiration at the beauty and splendor of the city of *The Lilies*, with its stately churches and magnificent architectural buildings, its academies of learning and museums of art, its castellated palaces and mansions embowered in groves of laurel, all decked with garlands and floral festoons of waving tints and colors, its streets and piazzas with their awnings, every window waving a flag and every balcony covered with tapestries of gold and silver cloth. Such was their first glance of Florence in all her splendid beauty, a paragon, a queen of cities, "a thing of beauty, and a joy forever."

Arrived at the gate of San Frediano, the French monarch and his retinue of state counsellors and ministers were received and bade welcome by the members of the signory in full assembly clad in their official robes, one of whom stood forth and read an address of welcome. As the king mounted under a glittering baldachino or canopy, clad in full armor emblazoned with gold and silver emblems and with lance in hand, as though a conqueror, gonfalonieri of the city held his bridle and conducted him in state through the principal streets of Florence. The citizens were by no means prepossessed with his appearance. He was not a kingly form, nor had he that majestic and soldierly mien that commands respect and incites the admiration of beholders. His diminutive form and body and misshapen feet, his large purblind eyes, contrasted strangely and unfavorably with the handsome and stalwart forms of his Swiss bodyguards. By his side rode the cardinal of St. Pietro in Vincoli, arrayed in all his splendid ecclesiastical habiliments, followed by marshals in their glittering uniforms, as also French knights on foot and soldiers bearing their halberds of polished steel; their helmets crested with plumes that fluttered gracefully as they marched through the crowded streets on to the great cathedral in which, on dismounting, Charles entered along with his courtiers to pray and give thanks for his safe arrival. This ceremony ended, he was conducted to the magnificent palace and town residence of the late Lorenzo.

(To be continued.)

## OSRU.

### A TALE OF MANY INCARNATIONS.

BY JUSTIN STERNS.

INCARNATION THE FORTY-SEVENTH OF THE SOUL OSRU KNOWN TO  
MAN AS HAFID THE DWARF.

*(Continued from page 181.)*

Lo! Desire is potent. Mayhap, you will find it has knotted  
A scourge for your quivering flesh. Whereof only God wotted.

**B**ARON VON ALTENBERG, Crusader, came home to his castle on the Rhine and his little daughter Berta, from dealings with the Saracens. He had given the infidel dogs many goodly blows and, by the grace of God, brought home a whole skin. Also, he had fetched with him among the spoils of his right arm a certain manikin of a kind seldom seen in Teuton lands. This manikin was a present for the little Berta.

"Hi! little maid," quoth the Baron, "I have brought thee a goodly toy. Behold!" and he pulled forward the little man who came barely to the elbow of the fourteen-year-old Berta.

"So. Thou shalt have some one to keep thee merry, when next I go to wrest the tomb of our Blessed Lord from the accursed hands of the Turks. He hath frolicsome antics and shall make thee laugh till thy sides are sore. And he hath a clever wit. Already he knoweth our tongue as his own. He is thine, Bertlein. And thou shalt teach him to love the Savior and hate the Saracen. Belike, thou wilt find thou hast little to teach him concerning that last. Methinks he hath good reason to hate the Saracen. Look thou here."

He laid hold of the dwarf and pulled him toward him, not roughly, but without taking account of his manhood or even his humanity; rather, treating him as something between a child



and a doll. He stripped off the short Turkish jacket he wore and jerked open the blouse shirt underneath.

Across his chest, laid evenly with an awful precision that suggested a devilish skill in wielding the whip, were the scars of great welts that had once cut deep.

The sensitive Berta's impressions of her new toy and playmate were scarcely as roseate as her father had expected. Later, Northern Europe learned the dreadful art of making dwarfs, but at this period they were unknown. Hafid's squat, barrel-shaped trunk and hands that touched the floor like an ape's, moved her to something like nausea, but the scars on his breast and a certain wistfulness in his smile stirred the depths of her gentle heart. She put out a timid hand and the dwarf, skilled beyond happier men in reading faces, sank thankfully to his knees and kissed the fingers of his new mistress, aware that a happier era had begun for him.

As for Berta, she found her father had by no means overstated Hafid's power to amuse. But none of his tricks and antics so absorbed and fascinated her as the tales he told of the people among whom he had lived. Weird tales, as though the Arabian Nights folk (of whom she had never heard), had come to life and frolicked anew.

"But tell me thine own tale, Hafid," pleaded Berta.

"Nay, mistress!"

"Then will I have thee beaten!"

"Nay, mistress! But tell me rather of the blessed Savior. Thou'rt over young to hear the tale of Hafid the dwarf, fair mistress Berta!"

"Hafid! Then I shall assuredly have thee beaten if thou dost continue to disobey me!"

But Hafid only smiled wistfully, and renewed his request to be told of the Holy Jesus. He knew well 'twas not through such lips as the tender-hearted Berta's that commands for beatings came.

Because Berta asked him very often to tell what had befallen himself, it happened that he heard very often the story of Christ. So good came of it. For presently, the wondrous gentleness of the Holy One of Nazareth crept into his heart, and drove out the bitterness that man's inhumanity had put there, and at last he could speak to Berta quietly and without rancor, of those things that had been his lot.

"I am a Greek. The Turks stole me, little maid. This, our blessed Lord permitted. Mayhap had I known Him then he



had not allowed it. While my bones were still soft and young, they misshaped me thus. Nay, the good Lord gave me not this body. 'Tis the work of human hands. I am thy plaything, little lady, but to be *thy* plaything is to be free and to be a man. Yea, a man! To be the plaything of Ahmed the shiekhah, blessed Jesus, let me forget!

“The pirates who stole me kept me eight years and taught me many things. For a dwarf must be skilled to amuse if he thinks to keep his skin on his bones.

“At what, methinks, must have been sixteen years, though I know not for certain mine age when they snatched me from Greece, they sold me to Ahmed, and that black devil of a Saracen owned my body and soul till thy father took me from him. Of a truth, the dear Lord Jesus looked with pity on me then.

“'Twas not that sometimes he beat me till all went dark and I fell. Men are beaten. Stripes I can take like a man, for I am strong. If I had nought to remember save those times when I was beaten to unconsciousness 'twere a light matter. That I could forgive, even as our blessed Lord commandeth. But the cursed Ahmed had a cruel wit and tormented me sorely. 'Twas his whim to have me led about like a bear by a collar and chain, and with me a brown bear, smallish and of a rough coat. What the beast did I must do, and all a bear's tricks I learned. Did it dance,—I danced too. Like a bear, cumbrously. When it went on all fours, I also must go on all fours. 'Twas bitter! To be mishandled thus and treated as a beast to make men sport!

“Ahmed held us his choicest entertainment and had us out to liven all his guests. Each of us had a keeper, a huge black-amoor, the twain dressed in the self-same fashion. For the bear, 'twas nought. He had not a man's feelings wherewith to suffer at the indignities put upon us.

“In an evil hour Ahmed, wearying of using me as a dancing bear, bethought him to get a monkey and train me to monkey capers. So I must needs learn to swing on bars and hang head downward, and such like tricks. 'Twas worse than death. What the ape did I must copy when 'twas Ahmed's caprice thus to make sport of me, to while the time. And when the animal swung by the tail they would grow unseemly with laughter. I could not follow. Forsooth, he was the cleverer.

“These be but the worst of the ways Ahmed hath devised from time to time to torment me. May the blessed Lord put out his eyes and wither his arms!



"I will confess the truth to thee now, sweet mistress! Hafid hath hitherto feared to tell thee this, lest thou shouldst desire to do likewise!

"Nay, nay! I know it well! Thou wouldst not! If the Blessed Lord is gentle, even as thou, then will I, too, love Him forever."

INCARNATION THE FORTY-EIGHTH OF THE SOUL OSRU, KNOWN TO  
MAN AS JEANIE CAMPBELL.

Lo! Desire is potent. Behold in the Sheaves you are reaping  
The Harvest of Former Desire. So a truce to your weeping.

THE London alleys were dark, and far from safe, in the days of Bess the Queen. This one, however, held nothing worse than a bedraggled girl. She crept out of a doorway, and clasped the arms of the men who passed. But they shook her off. She was not of those who create desire. Consumption was wasting her to the bone.

Close on to midnight, came another pedestrian, the first for half an hour.

"Come wi' me, man dear. Come awa' wi' me," she wheedled, with strained coquetry.

The man essayed to free himself from her clinging, but less roughly than the others had. She was not to be so lightly shaken off. She plead with him, eagerly.

"Not I, lass. Gang hame alang, and let be thy de'il's trade for this one night, i' the name o' God."

He thrust his hand into his pocket for the coin which should free her from the necessity of keeping longer vigil on the doorstep.

He found the girl's hand there.

"Sae, sae, lass?" said Duncan McDonald. He drew out the interloping hand and looked at it. The frail, damp fingers still held the half crown they had closed over.

The girl began to laugh hysterically.

"At last! at last!" she said, over and over, mixing the words with the laughter. "At last! at last! at last!"

The laugh twisted itself into a cough that shook her till she would have fallen if McDonald had not caught her. He drew her down on the steps of the nearest house and put his brandy flask to her lips.

"Now, lass," he said, sternly, when it became possible to speak to her again, "tell me a'. I canna leave thee here to pick



the gowd frae the pockets o' the night wanderers. The Lord kens weel 'tis nae waur than thy trade, but the Law suffers the tane, an' punishes the tither. Come, lassie, come." The girl was sobbing convulsively.

"I dinna care what ye do wi' me," was all she would say. "I kent it maun come tae this." The forlorn droop of her shoulders smote Duncan. He drew her into the bar of moonlight that was the sole lamp of that hole of darkness.

"Tut, tut," he muttered. "Bitter business! unco bitter business! Here, lass." He pressed into her hand the piece of money he had taken from her inert fingers, and another with it. "Tak them. The gowd is naught. Now gie o'er greetin' an' tell me a'."

The girl bent forward and strained to see his face.

"Art a man o' God, guidman?" she whispered. She had noted the clerical cut of his garments when he drew her to the light.

"Aye, by the grace o' Christ, wha' bade the Magdalen gang free an' sin nae mair. Tell me thy tale. Thou'rt sick unto death, an' yet thou'rt fain to sell thy body to the de'il. Aye, an' this ither matter o' the gowd. Ye ken weel the penalty o' the Law for sic as ye caught stealing. Nae, be na fearfu' o' me, but tell me a'. An' see, "the sternness crept into his voice again," see thou tell't me true.

The girl sobbed quietly.

"I sell mysel whiles I am beaten an' driven forth tae get gowd. Look!" She pulled the dress off her shoulder, indifferently, turning slightly to show her bruised back.

Duncan let slip a groan at what he saw.

"For twal nights I hae taen the siller, whiles nae man wad tak up wi' me, an I daurna gang back wi' out gowd—I daurna! Jock is cruel! The river is the place for me, syne men winna look at me nae mair. Lang syne the river's waited for me. For a' my kind it waits. I hae tried an' tried, but I canna do it. Somewhat aye hauds me back wi' a strang arm. The water is sae black an' cauld it frights me. 'Tis like throwing yoursel' into the mou' o' the pit o' hell. 'Tis strange, but I fear death waur than I fear Jock. An' I kenna why. I kenna why! For Jock is the very de'il himsel. I maun get the courage to seek out the river some day—gin Jock doesna beat me dead first. Or I dinna hang for stealing. Gae ye tae me hang, man o' God?"

"Nae, nae, lass," said McDonald, hastily, fearing another paroxysm of hysteria. "Didna I gie thee the gowd? Hae peace.



Ye shanna hang. Nor throw thyself into the river. God forgie all men! An' the brute ye ca' Jock shanna beat ye mair. Ye maun die, puir lass. The seal o' death is e'en now upo' thee. Canna ye see it yoursel? But ye shall hae peace an' a saft bed, an' lo'eing care, and ye shall learn o' thy lo'eing Savior, wha has bled an' died for sic as thee. Wilt come wi' me, lass? I'll hide thee sae thou'lt nae mair see this Jock, wham God will punish in his ain guid time. Ah!" For the girl had quietly lost consciousness. Until he felt her heart, McDonald feared she was dead.

\* \* \* \* \*

"Hae ye heard?" said old Margaret Morrison to Peg Nicholson, her crony. "Campbell's Jeanie cam hame last night. Lord God! Ye maun see her! Her that were syne sic a bonnie lassie, she's nae mair than skin stretched o'er banes. The puir, white face o' her! 'Tis awfu'."

"Aye, ye kent? 'Twas Meester McDonald, o' Alexander's kirk on the ither side o' Ayr, that found the puir lass at the de'il's wark i' the Lunnon streets.

"Wi' Lady Mary Beaton she maun gang tae Lunnon town seven years syne. I kent her weel, the sonsie lass. 'Twas by some English de'il o' aae serving man she was undone. Nae, na sae as ye think. Her heart didna stray. She lo'ed him not, then or ever. He kidnappit her. She was snatched frae the end o' the garden o' my Lady Mary's, an' keepit close prisoner, wi'in lockit rooms. This cursed English lackey kent a great laird had cast eyes o' luve on Jeanie, but Jeanie wadna hae him. Sae this Jock, this black-hearted spawn o' the midden, thought tae get her, an' bargain wi' the great man for her. An' sae he did. God maun set him i' the middle o' the Pit, for what he has done tae her. Hey, tutti taiti! He made her suffer!

"Syne cam ither lairds an' gentles, an' Jock bade them come in. But he wadna let Jeanie gang out, till the great lairds wanted her nae mair, an' the cough had grippit her. *Then* he sent her into the street. Puir pretty Jeanie! Puir sonsie lassie! An' guid as she waur bonnie. Why has the Lord dealt sae heavily wi' sic an ane?

"An' we hae thought lang syne 'twas by her ain evil wish that nane kent what had come tae her. An her mither wi' break-in' heart! I dinna ken why the Lord has done it a'!"

"Meester McDonald bides i' the village tae labor for her soul. A guid man. God hae him i' his keeping!"

\* \* \* \* \*



Jeanie shook her head.

"I winna believe there's a God—or in Christ, His Son," she said.

"My lass, my lass, dinna blaspheme!" cried Duncan, the sweat of anguish starting out on his forehead. "Dinna tempt the Lord thy God, wha is able an' willin' tae save thy soul alive by th' bluid o' His dear Son."

But Jeanie still shook her head. Her eyes burned.

"I hae thought o' it night an' day. There canna be a God. Ye, wha are but a man, wad ye hae delivered me into the hands o' Jock? Gin God were God, an' nae a de'il, wad He do waur than ye wad do? What hae I e'er done, that wicked men suld harm me? There wasna ane I didna shrink frae. Nae ane. 'Twas always violence. Ilka day an' ilka, ilka night. An' ye tauld me God is Luv! Whar was He, in His might, when I had need o' Him?"

"His ways are na sic as our ways," said Duncan, helplessly. "Wha are we, tae judge Him? Ye dinna ken what secret sin maun be in your heart, lass. Man canna ken the ways o' the Lord. They are righteous."

"Nae. Man canna ken sic ways," said Jeanie, scornfully.

"Repent," pleaded Duncan. "Ye daurna die in your sins, an' gang tae Hell."

"My sins?" cried Jeanie, her voice shrilling suddenly. "Wha sinned, me or Jock? He beat me syne I maun gang out an' fetch him gowd. Was that the justice o' God or His mighty luv? Tell me that, man o' God!"

"Wae's me! Ye'll gang tae Hell. I canna save ye!" groaned McDonald, burying his face in his hands.

Jeanie put out a frail hand and touched his shoulder.

"I hae been in Hell," she said. "When I was young an' innocent He pit me there. He maun do as He chooses wi' me now. I canna believe that He is guid."

She turned her face wearily to the wall. McDonald knelt suddenly.

"Oh, thou great an' just God, save the soul o' this puir bairn o' Thine." In his agony, he said the same words over and over blindly. His power to pray coherently deserted him, but an aching desire burned in every fibre of him, that this so wronged child should reach Heaven.

Afterward he never could remember how long he stammered out his heart-broken petition, or say whether Jeanie waked or slept. He could not even tell them whether he continued to

utter aloud the prayer that filled his heart. But presently Jeanie clutched his arm and cried out so sharply that he looked up startled.

Jeanie sat straight up—Jeanie, who had not lifted her head for days—staring not at but beside him.

Her eyes were raised to about the height of a man's head, but McDonald could not see what she saw. Yet he knew. Yes, he knew! As he watched her face change from wonder to awe, and from awe to peace, and from peace to love, he knew whose face she saw with the inner vision and whose voice she listened to. It was no surprise to him when she whispered "Aye, Lord!" The smile that came to her mouth at that moment did not fade when she presently dropped back limply. It was still there when she lay in her shroud and witnessed silently for him as he told his unbelievable story of the goodness and mercy of Christ.

*(To be continued.)*

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## FRAGMENT.

By T. A.

The tide is out. Pool calleth unto pool;  
"Look here! I am the sea! Look here at me!"  
The tide is in. The tidal waters cool  
Rise high. The pools are gone, for all is sea.



## THE SCIENCE OF UNIVERSAL HARMONY.

The Correspondence between the Human Soul, Numbers, Geometry, Music, Color, Astronomy, Chemistry and the Human Body, and their Practical Application to Modern Problems.

By KNUT M. PAULI.

*Continued from page 188.*

WE SAID that the sum of the numerical names of the Orders of the White Lodge equalled 120 and was the co-operative result of the tenfold radial force with the twelvefold circular force. The way of connecting the *ten globes with the twelve rays* is through the property of the number 10 in its relation to 4. Figure 87 shows the ten globes arranged *on the surface plane*, 1, 2, 3, 4. The central one is surrounded by nine globes in such way that by connecting its center with the centers of the *nine* globes, all the *twelve* rays are produced, which are called the cusps of the zodiacal signs. In this way the ten and the twelve are connected, which will take the place of the old, vague idea of the twelve zodiacal signs "being previously ten." There never have been more nor less than twelve zodiacal signs in the true science, but the tenfold generative force has been frequently confused with the zodiac and supposed to have been a zodiac of ten signs. The true difference is in the polarization of forces; one is straight, the other circular; they cannot change to-day any more than they could a million years ago. Then the angle of projection into the finite, the mortal mind from the universal space of immortal conception, decides the rest. The ten dots creating the tetrad in Figure 86 are seen in another angular light than the ten globes of Figure 87, which produce the twelve cusps of the zodiac. The two directions in which the truths of Figures 86 and 87 are projected are 90 degrees apart. Here we may study the fundamental directions as being the simplest to understand, but we must remember that any truth is really projected in an infinite number of directions, and that it can only be conceived in its entirety

by a mind which can embrace a truth from all sides. The real "magic of numbers" lies in the arrangement of dots or globes in groups of a certain symmetry whereby they are made to correspond with a law or a truth; then this image is projected in a certain angular direction, and the result noted. The result will be wonderful or worthless, according to the power of the man.

The numerical names of the seven Orders are triangles on the plane, each one a step farther than the other.

### TABLE XXXVI.

#### TRIANGULAR FORMS OF THE NAMES OF THE SEVEN ORDERS.

$$\begin{aligned} 1 &= 1. \\ 3 &= 1 + 2. \\ 6 &= 1 + 2 + 3. \\ 10 &= 1 + 2 + 3 + 4. \\ 15 &= 1 + 2 + 3 + 4 + 5. \\ 21 &= 1 + 2 + 3 + 4 + 5 + 6. \\ 28 &= 1 + 2 + 3 + 4 + 5 + 6 + 7. \\ 36 &= 1 + 2 + 3 + 4 + 5 + 6 + 7 + 8. \end{aligned}$$

We will call the numerical names the *projected numbers* of the first 8 digits; so that 36 is the projected number of 8, 28 the projected number of 7, and so on. The number 8 is then the *internal value* of 36; 7 is the internal value of 28, and so on. The internal values are the numbers of triangularly arranged dots or globes, such as is shown by Figure 87. The numerical names being triangles, make of several numerical names tetrads (see Figure 88). Here the ten globes are arranged in a tetradical pyramid, seen from the top; 1 globe, 3 globes, 6 globes, the whole  $1 + 3 + 6 = 10$ . The truth seems to be that the 4th Order, the 10, is a sum of the three higher Orders, 1, 3 and 6. This is a superiority of the 10 over all other Orders, for this does not occur with any other numerical name. The property of 10 as being the projected image of the 4 explains this. Each Order has a superiority of some kind. Find them out and you will understand the fundamental character of each Order.

The geometrical figure of all the names of the Orders is a *tetrad of globes*. It is for the wisdom of the hierarchy of the [10], penetrated by the triple flame of the [3], to proclaim this truth. The *three in one* is the internal value 4, of the 10;

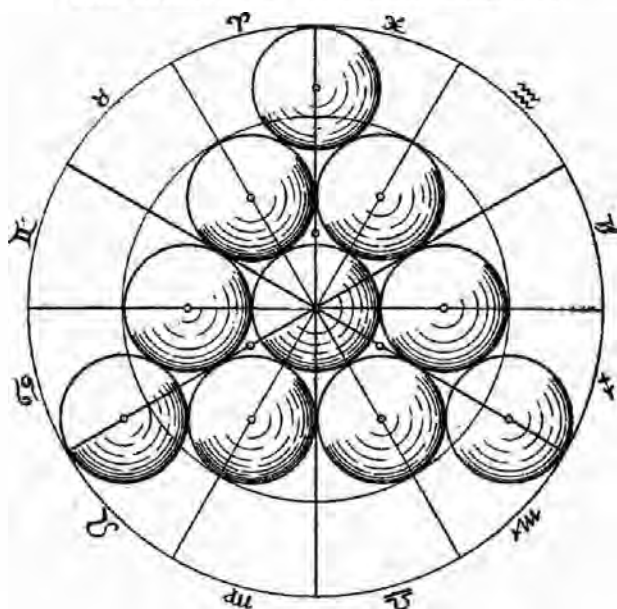


Figure 87.  
*Connection Between the Sephiroths and the Zodiac.*

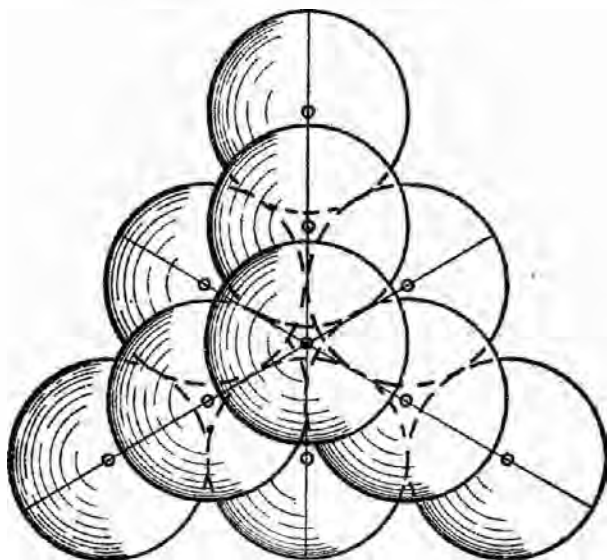


Figure 88.  
*Tetrad of Ten Globes.*



thus the Order of the [3] projects one of its truths outward by the Order of the [10]. To understand the 10, go back to the three in one, the central flame. From 1, 2, 3, 4 all the Orders can be understood, but the sense is different in each case.

Now to the connection with music. It is the note A that gives the impulse to the tenfold force of the sevenfold key-group. See Figures 89 and 90. *The triple flame A C' F A* (see Figure 89) *concentrates its tenfold power in the hierarchy of its own nature, the hierarchy of [10], and thus transforms itself into a triple note A in Figure 90 governed by the hierarchy of the [1], the central sun, and governing the 6 other notes in the A key-group; so that 1, 3, 6 globes of the pyramidal tetrad now appear as the tenfold key-group.*

Now compare this fact with Table VII. in an early article, and we get a wider view of the subject. It was there found that the note G was the central note in the major created series, and the note A in the minor created series, both beginning and ending with our creative fundamental notes B and F. The central note in a certain series is always the neutral point. In the chord series, major and minor, C and E were centers or neutral points; in the series of triple vibratory power, the series of fifth, the double D was the central note; in the total chromatic series or the combined D and G' key-groups, the notes B and F are such centers; so we find that each note with its twin note is central somewhere in the Universe. A and G are central in the creative functions of man, A being the twin power to G. The Order of the [10] concerns the creation, and [15] the transmutation of Man, the combination of higher physiology and chemistry. As [10] is to physiology, so [15] is to chemistry. Each one is a center in a created series and then in its own key-group, the nature of which is derived from the governing note. In the A key-group the note F' is the only sharp, replaces the B in the D key-group, and chooses thereby the complementary note C as companion, thus moving seven signs from B. The distance of seven signs is the distance of a triple major or minor chord. In the chain of initiation, we have now proceeded from the [36] through the [28] and arrived at the [10], thereby forming the minor subdominant triple chord D F A. The next step is the Order of the [6], the rosy cross, and completes the subdominant tetrad, D F A C, in adding the major chord F A C; thus we continue further through the sevenfold chain of harmonic combined action of three sign notes with four sign notes, the relation of which contains all the harmonic numbers, 2, 3, 5.

The chord series is that which the candidate must travel *in order to receive the light from all sides* and get the double, the triple and the fivefold power in his organism. This path is the *harmonious initiation* into the White Lodge. It is by no means the only one; there are souls whose destiny it is to travel a very different path, though arriving at the same glorious heights. The special initiation and simultaneous building of a Universal Temple concerns a certain number of souls who have incarnated for a special purpose at a certain epoch in history. This gives them certain experiences which other souls may not need at that time. In this broad light we should regard the establishment of the temple of initiation belonging to the great Fourth Degree of the White Lodge.

(To be continued.)

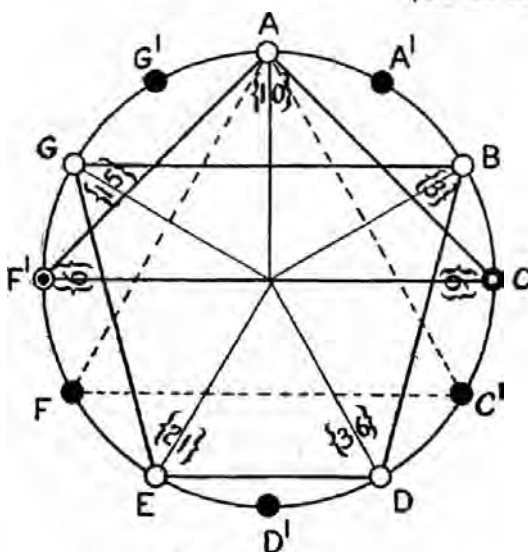


Figure 89.

*The Tempered A Key-group and the Flame.*

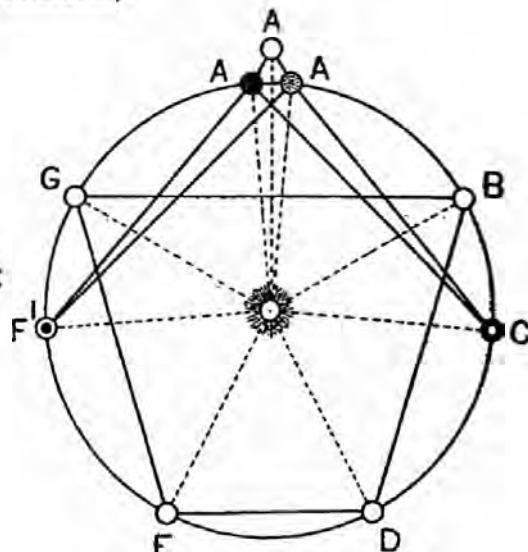


Figure 90.

*The Tenfold A Key-group.*

NOTE TO THE READERS.—Referring to Fig. 62, the globular zodiac, it should be observed that the twelve directions in space which in projection on paper coincide with the twelve cusps of the ordinary zodiac, are not quite identical with the twelve rays running from the center of the dodecahedron to the centers of its twelve faces, or from the center of the icosahedron to its twelve corners. Only six of the cusps of the zodiac coincide with the twelve rays of the mentioned regular solids. If solid figures are procured the relation between the twelve rays of the globular zodiac and those of the two regular solids will be plain to those students who want to go deeper into the subject, but to the average reader it might be sufficient for the time being to consider only Fig. 62 and its relation to the zodiac. As soon as a necessity arises for a closer observation of these facts, they will be explained in a way more satisfactory to a critical mind. K. M. P.

## THE SEPHER HA-ZOHAR—THE BOOK OF LIGHT.

Containing the doctrines of Kabbalah, together with the discourses and teachings of its author, the great Kabbalist, Rabbi Simeon ben Jochai, and now for the first time wholly translated into English, with notes, references and expository remarks.

By NURHO DE MANHAR.

*Continued from page 56.*

“**R**EMARK what is said of Solomon, ‘And if he act unjustly I will chastise him with the rod of men and with the stripes of the children of men.’ (II Sam. vii. 3).

What mean the stripes of the children of men? They are the elementals or demons. Furthermore, at the time of the creation of the world and when the sabbath appeared, there were spiritual beings who had not as yet become incarnated in a body. They emanated from the left side and had nothing in common with those that came forth from the right side of the sephirotic tree of life, as they were the residuum of created beings and so are incomplete and undeveloped creatures without the impress of the divine name before which they quake and tremble and flee away. It should be remembered that every man is incomplete who does not beget and leave a son behind him in the world, and is not impressed with the divine signature of the Holy Name and does not ascend into the vestibule of paradise. Like a tree uprooted and that must be replanted in order to grow and bear fruit, so must he become reincarnated in order to bear the complete Holy Name which is never impressed on anything that is imperfect. Observe also, of these unembodied beings some are in the world above and some in the nether world, and because they are unincarnated they can never accord either with angels or human beings.

“If it be asked, how is it that those above are imperfect seeing they are all pure spirits? the reply is, whether above or below, they are only partially developed owing to their derivation from the left side of the tree of life. Though invisible to man, yet are they continually around and about him for his hurt. They have three things in common with angels and three in common with human beings, as stated before. After the crea-



tion and apparition of these imperfect elementals, they remained hidden and concealed in abysmal darkness during the evening and morning of the sabbath, and when it ended they came forth and entered into the world and are now to be found everywhere. In order that mankind might be protected from the assaults of these spirits of the left side, Gehenna with its fire and flame was created. These elemental beings ardently desire to become incarnated, but are unable to do so. We ought therefore to take care and guard and protect ourselves from their influence by use of the prayer in the liturgy for the warding off their afflictions.

“Observe that the canopy of peace was extended over the world as soon as the holy sabbath commenced. What is the canopy of peace? It is the sabbath during which all spirits, demons and elementals, together with foul infernals, go and hide themselves in the great darkness, for when the holiness of the sabbath prevails in the world no unclean spirit is able to endure it and flees from it. Wherefore on the sabbath day there is no necessity for reciting the prayer for protection, ‘Blessed be thou, oh Lord, ruler of the universe, who protected thy people Israel . . .’ a formula of prayer ordained to be recited during week days because then the world needs protection, but on the sabbath day the canopy of peace is raised and outstretched over the world and thus protected on all sides. Even the wicked in Gehenna are also protected on that day, together with all beings and creatures above and below, and enjoy peace and rest whilst the sabbath lasts. For this reason its holiness is acknowledged in the prayer, ‘Blessed be the Lord who covers us, together with all his people Israel and Jerusalem, with the canopy of peace.’ But why Jerusalem? Because there it is raised and first pinned up. We ought, therefore, always to pray that it may ever be over us to guard us, as a mother guards and protects her children so that they may live in fear of nothing. Again, at the time when Israel pronounces this benediction and prays for this canopy of peace to rest upon them, the Holy Spirit descends from on high and covers them as a bird its young, with its wings. Then flee and depart all evil spirits out of the world and Israel abides safe under the protection of its Lord. Also it is then that this ‘canopy of peace’ or the Holy Spirit imparts to each of its children new souls or a new life. Why? Because it is the lord and giver of life which emanates from it.”

*(To be continued.)*

## MOMENTS WITH FRIENDS.

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*Have animals minds and do they think?*

Some animals exhibit remarkable ability to understand what is said to them and will do what they are told as if they understood. Animals have not minds as the human being understands the word, nor do they think, though they do appear to understand much that is said to them and will do many of the things which they are told to do. Mind is the individualizing principle in man which causes him and enables him to think of himself as I-am-I. Animals have not this principle and nothing in their actions or behavior would suggest that they have it. Not having mind, they cannot think because thought is possible only by the presence of mind with desire. Animals have desire as their dominant and actuating principle, but they have no mind as have human animal bodies.

In a different sense than in the human, the animal has mind. The sense in which an animal may be said to have mind is that it acts from the impulse of the universal mind, without any such individualizing principle. Every animal, which is not immediately under the influence of man, acts according to its nature. An animal cannot act different than its nature, which is the animal nature. Man can act according to his animal nature strictly, or according to ordinary human instincts and social or business customs, or he may transcend the animal and the ordinary human and act in a saintly and God-like manner. This choice of his action which man has, is possible because he has a mind or is a mind. If the animal had or was a mind it would be possible for some such choice to be noticed in its action. But an animal never acts differently than the species to which it belongs, and which specie determines the animal's nature and action. This all applies to the animal

in its natural and native state or condition and when it is not interfered with, nor comes under the immediate influence of man. When man brings an animal under his influence he changes that animal to the extent that he exerts his influence upon it. Man is able to exert his mental influence upon the animal in a similar manner in which he exerts the influence of his mind upon the animal in himself. Desire is the principle of the animal, mind the characteristic principle of man. Desire is the vehicle of mind. Desire is the matter with which mind works. The reason that animals can be trained to obey the commands of man is because the principle of desire will respond to the action of mind and obey its dictates when the mind persists in its efforts to rule the animal. The animal therefore does not do the thinking when carrying out the orders of a man. The animal simply obeys automatically the thought of the mind which directs it. In illustration of this it may be said that no animal has been known to understand and obey an order which is different from other orders before given it. Each thing that it does is similar in kind to what it has been taught by man to do. The character of mind is to plan, to compare, to originate. No animal has the ability or capacity either to plan a thing, to compare by argument, or to originate a course of action for itself or another animal. Animals perform tricks or obey orders because they have been taught and trained to perform and obey them and this is due to the mind of man thrown onto the desire of the animal which reflects his thought in action.

*Will any evil influence be brought to human beings by the presence of domestic animals?*

That depends on the human being more than it does upon the animal. Each may help the other, but as to how much help may be given or harm done is to

be decided by the human. The animal is helped by the association with man if man will teach and control the animal with kindness. The animal in its wild and native state requires no human aid, but when by breeding and domestication man brings the animal under the influence of his mind, the animal is no longer able or has the opportunity to hunt for its own food for itself and young. Then man becomes responsible for the animal; and having assumed such responsibility it is man's duty to care for and protect the animal. Man does this not because he desires the elevation and education of the animal but because he desires to put the animal to his own uses. In this way we have domesticated such animals as the horse, cow, sheep, goat, dog and fowls. The entities which animate the bodies of the animals are being educated to certain uses with the animal bodies preparatory to animating a human body in some future evolution or world. In this way there is an exchange made between the animal and man. The animal is educated by man for the services which it renders man. The desire principle of the animal is acted on by the mind of man, and by such continual action and reaction the desire principle of the animal is prepared by the human principle of the mind of man, so that in some far distant period the desire principle of the animal may be brought up to a state allowing it to associate immediately and directly with mind. Man will fulfill his duty better if he does his duty intelligently and cheerfully instead of by force of circumstances and grudgingly. Man will help the animals if he regards them in the light just outlined and will treat them kindly and with consideration and will show them a certain affection; they would then respond to his wishes in a manner that would amaze him. In showing them affection, however, care should be exercised. Such affection should not be that of a foolish and whimsical petting, but the affection that one feels for the soul in all living creatures. If man would do this he would develop the animals and they would respond to him in a way that would cause the present man to think positively that the animals had intelligence in the sense

of having the reasoning faculty. But even then, if the animal appeared to act far more intelligently than the best do at present they would still not be possessed of the power of thought or of the reasoning faculty.

The association between the human and the animal is evil and pernicious when animals are brought out of their sphere by silly human beings and made to fill a place which is neither animal, human nor divine. This is done by men or women who attempt to make an idol out of some animal pet. Usually a dog or cat is selected for such purpose. The pet is made an object of adoration or worship. The poor human being pours out from an overflowing heart a wealth of silly words on the object of its adoration. The idolization of pets has been carried to such extremes as to have the pet tailored in the latest or special fashions and made to wear jeweled necklaces or other ornaments, and to have specially liveried attendants for cleaning, perfuming and feeding it. In one case they took walks with a dog or drove it in a special carriage that it might have the fresh air without being fatigued. The pet was thus nurtured through its life and when death came it was placed in an elaborate casket; ceremonies were performed over it and it was followed by its worshipper and her friends to a cemetery specially prepared for it, where it was laid to rest in pleasant surroundings and a monument placed over it to commemorate the sad event. An animal is not to be blamed for such as this; all blame is to be attached to the human. But the animal is injured by such action because it is taken out of its natural sphere and put into a sphere where it does not belong. It is then unfitted to re-enter the sphere from which it has been taken and is unable to act naturally, usefully and properly in the position given it by the abnormal human being. Such action is an abuse of opportunity of position by the human, who will forfeit all right and claim by such abuse to a like position in a future life. The wasted opportunity of position, the waste of money, the degradation of other human beings in compelling them to be servants of the pet, and in unfitting the



animal to the place given it, will all have to be paid for in misery, disappointment and degradation in future lives. There are few punishments too severe for a human being who makes an idol out of an animal and worships that animal. Such action is an attempt to make a potential god the servant of a beast, and such attempt must receive its just deserts.

Under certain conditions the influence of animals is very injurious to certain human beings. For instance, when a person is weak or asleep a cat or an old dog should not be allowed to touch the body, because when the body has not the presence of its mind or the mind is not conscious in the human body, the animal magnetism of the human body will be drawn off by the dog or cat or other animal which touches it. The animal instinctively crouches near or touches the human body because it receives a certain virtue from it. An evidence of this is that a dog, an old dog especially, will always rub up against a human body. This he does for a double purpose; in order to be scratched, but more particularly because he receives a certain magnetic influence from the human body which he

appropriates. It may have been frequently noticed that a cat will select some person who lies asleep and will curl itself up on his chest and purr contentedly as it absorbs the magnetism of the sleeping person. If this is continued night after night the person will become weaker and weaker until even death may result. Because animals may absorb magnetism from man, that should not cause man to shun an animal or to be unkind to it, but rather make him use his judgment in dealing with animals, show them all kindness and the affection that man should feel for all living creatures; but he should also train them by the exercise of discipline, which will educate them into useful and dutiful beings, instead of allowing them to do as they please, because he is either too lazy or careless to train them or because he shows foolish and extravagant indulgence of their impulses.

#### A FRIEND.

Error in the June, 1909, number of THE WORD: In Moments With Friends strike out line 12 on page 191 and insert in place thereof "its name from that of the appearance or"—Ed.

If it were only for a vocabulary, the scholar would be covetous of action. Life is our dictionary. Years are well spent in country labors; in town; in the insight into trades and manufactures; in frank intercourse with many men and women; in science; in art; to the one end of mastering in all their facts a language by which to illustrate and embody our perceptions. I learn immediately from any speaker how much he has already liked, through the poverty or the splendor of his speech. Life lies behind us as the quarry from whence we get tiles and copingstones for the masonry of to-day. This is the way to learn grammar. Colleges and books only copy the language which the field and the work yard made.

*Emerson, Natures, Addresses and Lectures.*

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## ADEPTS, MASTERS AND MAHATMAS.

*(Continued from page 201.)*

THERE are many objections as to the existence of adepts, masters and mahatmas naturally arising in the minds of those who hear of the subject for the first time, or who having heard of it consider it irrational and preposterous, or as a scheme to delude the people and to obtain their money, or to gain notoriety and a following. According to their different natures, the objectors mildly pronounce against such belief or vehemently declare it to be a worship of false gods or attempt to wither with their sarcasm and ridicule those who announce their belief in the teaching, while others find opportunity to display their fine wit, and they joke and laugh about the doctrine. Others, on hearing it for the first time or after consideration of the subject, believe it naturally and declare the doctrine to be reasonable and necessary in the scheme of universal evolution.

Among the objections raised is one that if adepts, masters or mahatmas exist, then why do they not themselves come among mankind instead of sending an emissary to declare their existence. The reply is that the mahatma as such is a being not of the physical, but of the spiritual world, and it is not fit that he should himself come to give his message when another in the world can carry that message. In the same manner in which the governor or ruler of a city or country does not himself communicate laws to the artisans or merchants or citizens, but communicates such laws by an intermediary, so a mahatma as an agent of the universal law does not himself go to the people of the world to communicate universal laws and principles of right action, but sends an emissary to advise or remind the people of the laws under which they live. Citizens might declare

that the governor of a state should communicate with them directly, but the governor would pay little attention to such statements, knowing that those who made them did not understand the office which he filled and the purpose which he served. A mahatma will pay as little attention to those who think it his duty to bring his message and show himself to prove his existence, as the governor would in the case of ignorant citizens. But the mahatma would nevertheless continue to act as he knew best, notwithstanding such objections. It might be said the illustration does not hold because the governor could prove his existence and his position by appearing before the people and by the records and by those who witnessed his inauguration, whereas the people have never seen a mahatma and have no proof of his existence. This is true in part only. The message of a governor and the message of a mahatma is the essence or substance of the message as it affects or is related to those to whom it is given. The personality of the governor or individuality of the mahatma is of secondary importance as compared with the message. The governor can be seen, because he is a physical being, and the body of a mahatma cannot be seen because a mahatma is not physical, but is a spiritual being, though he may have a physical body. The governor may prove to the people that he is the governor, because the physical records show that he is and other physical men will bear witness to the fact. This cannot be the case with a mahatma, not because there are not records and witnesses of the fact, but because the records of the becoming of a mahatma are not physical, and physical men, while they are only physical, cannot examine such records.

Another objection raised against the existence of mahatmas is that if they do exist and have the knowledge and power claimed for them, then why do they not solve the social, political and religious problems of the day about which the whole world is disturbed and confused. We answer, for the same reason that a teacher does not at once solve the problem over which a child is puzzled, but assists the child to solve its problem by pointing out the rules of the problem and the principles by which it may be worked out. If the teacher were to solve the problem for the child, the child would not learn its lesson and would have gained nothing by the operation. No wise teacher will solve a problem for a scholar before that scholar has worked over the problem and shows by the steadiness and earnestness



of his work that he desires to learn. A mahatma will not solve the modern problems because these are the very lessons by which humanity is learning and the learning of which will make responsible men. In the same manner in which the teacher gives advice to the pupil who is puzzled over a difficult and critical stage in a problem, so the adepts, masters and mahatmas do give advice to humanity through the means they see fit, whenever a race or people show their earnest desire to master the problem with which they are concerned. The pupil often refuses the teacher's advice and will not work according to a rule or principle suggested by the teacher. So also may a race or people refuse to work out their problem according to certain rules or principles of life suggested by an adept, master or mahatma, through such intermediary as he might select to give his advice. A master would not insist then, but would wait until the people he had advised should be willing to learn. It is asked that a mahatma should decide the question and enforce by his knowledge and power that which he knows to be right and best. So he might, according to his power; but he knows better. A mahatma will not break the law. If a mahatma inaugurated a certain form of government or state of society which he knew to be best, but which the people did not understand, he would have to compel the people to act and to perform functions which they would not understand because they had not learned. By so doing he would act against the law, whereas he desires to teach them to live in conformity with law and not against it.

Humanity is at an important point in its development. Mankind is much disturbed over its problems, as a child over its lessons. At this important juncture in the history of the race the mahatmas have offered to mankind such rules and principles of life as will solve their vexed problems. It remains to be seen whether mankind will, like a ready scholar, act on the principles and advice offered, or whether they will refuse the advice and continue to fumble on over their problems in a confused and distracted manner.

Another objection is that if the beings called mahatmas, whether they be facts or fancies, are exalted to the plane claimed for them, this gives them the place of God and does away with the worship of the true God.

This objection can be raised only by one who believes that his god is the true God. The mahatmas of whom we speak do

not desire the worship of mankind. The mahatmas of whom we speak are better than any of the gods who demand worship of their followers. The real God of the universe cannot be ousted from its place, nor would a mahatma wish to put out of place the one God, were that possible. The mahatmas of whom we speak will not appear to men, because such appearance would excite human beings and cause them to worship them without knowing really what they worshipped. The mahatmas of whom we speak do not enter into competition for the worship or adoration of human beings, as do, according to their respective theologies, the different gods of the different religions, each of which claims as the one true and only god, the particular god whom they worship. One who would worship a mahatma or a god proclaims positively by his action that he has no comprehension of the one God through all.

Adepts, masters and mahatmas are necessary links in the plan of evolution. Each has his place in the different planes of being. Each is an intelligence working consciously in the astral, the mental and spiritual worlds. The adept is the conscious link between the physical and the mental. He lives consciously in the astral world. A master is the conscious link between the astral and the spiritual worlds. He lives consciously in the mental or thought world. A mahatma is the conscious link between the mental world and the unmanifested. He lives consciously and intelligently in the spiritual world. Were it not for the intelligences here named adepts, masters and mahatmas, each acting consciously on the unintelligent matter, forces, beings, in his own world, it would be impossible for that which is unmanifested to become manifest to the senses in the physical world and for that which is now manifest to pass again into the unmanifested.

Adepts, masters and mahatmas, each acting from his own world, are intelligent agents of the universal law. The adept acts with forms and desires, and their transformation. A master acts with life and thoughts and their ideals. A mahatma deals with ideas, the realities of ideals.

Adepts, masters and mahatmas are the logical sequence and results of repeated reincarnations. One who believes that the mind reincarnates in physical human forms cannot reasonably suppose that it will continue to do so without acquiring a greater knowledge of life and of the laws of life. He cannot fail to see that at some time in its reincarnations, the mind will come into

possession of greater knowledge as the result of its efforts to acquire knowledge. Such knowledge will be used as the means to a growth out of or beyond the limitations of the body. The result is adeptship. As the adept continues to advance in knowledge, to control his desires and to transform lower into higher forms, he comes into possession of a greater knowledge of life and the wonders of thought. He enters consciously into the world of thought and becomes a master of life and of thought. As he progresses he rises into the spiritual world and becomes a mahatma, and is an immortal, intelligent and individualized mind. Adepts, masters and mahatmas are necessary not only to assist the individual members of humanity, but to act with the elemental forces in all nature. They are the links, mediators, transmitters, interpreters, of divinity and nature to man.

History lacks evidence of the existence of adepts, masters and mahatmas in so far as it records the lives and characters of the makers of history. Although adepts, masters or mahatmas may have taken part in historical events and may even have been historical characters, they were disinclined to have themselves known or to appear as different from others. They have seldom allowed themselves to be spoken of by these or similar terms. In fact those who have allowed themselves to be called by the name, adept, master, or mahatma, were least deserving of the term and of what the title implied, excepting the cases of the founders of great religions and the individualities around whom great religions have been built.

Although history does not contain many records of such beings it does mention the lives of some men whose lives and teachings give evidence that they were beyond the ordinary human being: that they were possessed of a knowledge far exceeding human knowledge, that they were divine, that they were conscious of their divinity and that divinity shone through them and was exemplified in their lives.

The name of one of each class will suffice to illustrate. Apollonius of Tyana was an adept. He possessed a knowledge of elemental forces and could control some of them. The history of his time records that he could appear in two places simultaneously; that he did many times appear in places where others did not see him enter and that he disappeared at times when those present did not see him depart.

Pythagoras of Samos was a master. He was acquainted with and did control, as a master, most of the forces and powers



with which an adept deals; as a master he dealt with the lives and thoughts and ideals of humanity. He founded a school in which he taught his pupils concerning the laws and forms of thought, demonstrated to them the means by which their thoughts might be controlled, their ideals elevated and their aspirations attained. He knew the law concerning the conduct of human life and the harmonies of thought, and assisted his pupils in becoming masters also of their thoughts and lives. So thoroughly did he impress his great knowledge on the thought of the world that by what he taught and left through the works of his pupils, the world has been benefited, and will be benefited, in proportion as it is able to understand the profound problems which he undertook to teach. His system of politics and his philosophy of numbers, of the movements of bodies in space and of universal motions, are comprehended in proportion to the greatness of those minds who struggle with the problems which he had mastered and taught.

Gautama of Kapilavastu was a mahatma. He possessed not only knowledge and control of the elemental forces and had ceased to make karma by which he would be bound to reincarnate, but he worked out in that life through his physical body the effects remaining over from previous lives. He could consciously, intelligently and at will, pass into or know any thing concerning any or all of the manifested worlds. He lived and acted in the physical, he moved in and controlled the powers of the astral, he sympathized with and guided the thoughts and ideals of the mental, he knew and realized the ideas of the spiritual, and was able to act consciously in all these worlds. As an individual mind, he had lived through all phases of the universal mind and having attained to a perfect knowledge of all phases of the universal mind, passed into or beyond it and was therefore a mahat-ma.

The three, Apollonius, the adept; Pythagoras, the master, and Gautama, the mahat-ma, are known in history by their physical appearance and by their action in and on the world and with man. They may be known by other means and by other faculties than those of the physical senses. But until we have the means and develop such faculties, we cannot know them except by judging their actions. Physical man is such by virtue of physical matter; the adept is an adept by virtue of a body with which he may work in the invisible astral world as the physical body works with things physical; a master is such by means

of his having a definite and positive body of the nature and quality of the thought with which he works; the mahat-ma is such by virtue of his having a definite and immortal individuality of mind with which he knows and by which he executes the law according to universal justice and being.

History cannot record the existence and life of these men because history leaves a record of such events only as occur in the physical world. Evidences of the existence of such intelligences are given by the events which were brought about by the presence of such intelligences acting through the thoughts and desires of a people and leaving their mark in the lives of men. Such evidences we find in the great teachings left us by the sages of the past, by the philosophies built up and religions founded by these great men themselves or from and around the doctrines which they have left to mankind. An adept, master or mahatma gives to a people a philosophy or a religion which that people is most ready to receive. When they have outgrown the teachings or ethics given them or when the development of the minds of the people requires a different presentation of even the same doctrines, an adept, master or mahatma furnishes a teaching which is best suited to the natural development of the people's mind or such religion as the desires of a people long for.

Among the first questions which arise in the mind of one who hears of or is interested in the subject of adepts, masters and mahatmas is this: if such beings exist, where do they live, physically? Legend and myth say that wise men forsake the haunts of men and have their habitations in mountains, forests, deserts and places far removed. Madam Blavatsky said that many of them lived in the Himalaya mountains, in the Gobi desert and in certain other unfrequented parts of the earth. On hearing them thus located, the man of the world even though he may have been inclined to consider the subject favorably will become doubtful, sceptical and will laughingly say: why not put them in the sky, at the bottom of the deep sea or in the interior of the earth, where they would be still more inaccessible. The keener his mind, and the more familiar a man is with the ways of the world, the more suspicious will he become of the sanity or honesty of the person or set of people who speak of adepts, masters or mahatmas and tell of their wonderful powers.

There are frauds among those who talk about adepts, masters and mahatmas as there are among priests and preachers.

These the man of the world and the materialist see. Yet the materialist does not understand the power which moves in the heart of the religious man and causes him to hold to his religion in preference to the crumbs of science. Nor can the worldly wise understand why people should believe in adepts, masters and mahatmas placed so far away instead of living in places easy of access. There is something in the heart of the religious man which draws him to religion as a magnet draws the iron, and there is that in the heart of the one who honestly believes in adepts, masters and mahatmas which urges him on, even though he may not be aware of it, to the path of sympathy and knowledge to which adepts, masters and mahatmas as ideals lead the way.

Not all adepts, masters and mahatmas have their habitations in inaccessible places, but when they have there is a reason for it. Adepts may move and live among men and even in the noise and bustle of a city because the duties of an adept often bring him into the maelstrom of human life. A master would not live in the noise and bustle of a large city though he may be near one, because his work is not in the whirlpool of desires and forms, but with the purer life and with the ideals and thoughts of men. A mahatma need not and could not live in the market place or the highways of the world because his work is with realities and is removed from the quarrels and confusion of desires and changing ideals and is concerned with the permanent and the true.

When one stops to think of the nature, development and the place in evolution which the adepts, masters and mahatmas must fill, if such beings do exist, the objections to the inaccessibility of their habitation, appear to be unworthy of a thoughtful mind.

No one thinks it strange that the faculty of a college requires quiet in the class room, because we know that quiet is necessary to profitable study, and no one except the teacher and the students are concerned in the studies of the class while it is in session. No person of intelligence wonders that the astronomer builds his observatory on the top of a mountain in a clear atmosphere instead of in the busy streets in the sink of a city, in an air filled with smoke and gloom, because he knows that the astronomer's business is concerned with the stars and that he cannot observe these and follow their motions if their light is shut off from his vision by smoke and his mind is disturbed by the din and turmoil of the street.



If we allow that quiet and solitude are necessary to the astronomer, and that those not concerned with the work should not be present during important observations, it would be absurd to suppose that those having no right would be admitted to the fastnesses of a mahatma, or be allowed to look on while he communed with intelligences in the spiritual world and guided the destinies of nations as determined by their own actions and according to the inexorable laws of right and justice.

One might object to the analogies used and say that we do know that teachers of colleges exist because thousands of men and women have been taught by them and large edifices bear witness of their office; that we do know that astronomers live and work because they give the results of their observations to the world, and we may read of their work in the books which they have written; whereas, we have nothing to prove the existence of adepts, masters and mahatmas, because we have nothing to show that they act in capacities similar to the teacher or the astronomer.

What makes the physician a physician, the teacher a teacher, the astronomer an astronomer? and what makes the adept an adept, the master a master, the mahatma a mahatma? The physician or surgeon is such because of his familiarity with the body, his acquaintance with medicine, and his skill in the treatment and cure of disease; the teacher is such because he has learned the rules of speech, is acquainted with the sciences, and is able to and does impart information thereof to other minds who are able to embrace it. A man is an astronomer because of his knowledge of the laws governing the movements of the heavenly bodies, his skill and accuracy in observations following their movements and in his ability to record such observations and predict celestial phenomena according to law. Usually we think of the professions as intelligent physical bodies. This is an erroneous notion. We cannot put our hands on the skill of the physician, the learning of the teacher, nor the knowledge of the astronomer. Nor can we hold the astral body of the adept, the power of thought of a master, nor the immortal being of a mahatma.

It is true that we can put our hands on the bodies of physicians, teachers and astronomers. It is just as true that we could do the same with adepts, masters and some mahatmas. But we can no more touch the real physician, teacher or astronomer, than we can the real adept, master or mahatma.

Adepts, masters and mahatmas may and do have physical bodies as have physicians, teachers and astronomers. But not everybody would be able to point out the physicians, teachers and astronomers in a crowd, any more than he would be able to distinguish adepts, masters and mahatmas from other men. Physicians, teachers or astronomers do look somewhat different than farmers and sailors and one who is familiar with the professions would be able to distinguish a type of a physician from those who are unlike him, and to tell the characteristic school-man. But in order to do so he must be familiar with these professions or have seen these men at their work. Their work and thought lends character and habit to their appearance and movement of body. The same may be said of adepts, masters and mahatmas. Unless we are familiar with the work and thought and knowledge of adepts, masters and mahatmas we can not distinguish them as such from other men.

There are as many evidences of the existence of adepts, masters and mahatmas, as there are of physicians, teachers and astronomers, but in order to see the evidences we must be able to recognize them as evidences when we do see them.

The universe is a great machine. It is composed of certain parts, each of which performs a function in the general economy of action. In order that this huge machine be kept running and in repair it must have competent machinists and engineers, able and skillful chemists, intelligent scribes and exact mathematicians. One who has passed through a large printing establishment and has seen a typesetting machine and large cylinder press in operation would reject the suggestion that the typesetting machine or printing press could have been evolved and be kept running without any guiding intelligences. The typesetting machine and printing press are wonderful machines; but the universe or a human body is infinitely more wonderful than either of these intricate and delicately adjusted inventions of the human mind. If we should scout the notion that a typesetting machine or a printing press could have happened to be as they are without human intervention, and that the typesetter would set type and the printing press print it into a book intelligently written without human aid, why should we not also scout the suggestion that the universe was simply evolved from chaos into its present form without guiding intelligences and builders, or that the bodies moving through space in a harmonious and rhythmic order and according to definite and unvarying

law should continue to be so moved without intelligences to guide or direct the unintelligent matter.

This world does more wonderful things requiring intelligence than the setting of type or the printing of a book without human hands or human mind. The world develops the different kinds of minerals and metals within her body by definite laws, though unknown to man. She pushes up the blade of grass and the lily; these take on colors and give forth odors and wither and die and are reproduced again, all according to fixed definite laws of season and place, though unknown to man. She causes mating, the gestation of life, and the birth of animal and human bodies, all according to definite laws but little known to man. The world is kept revolving in and through space by its own motion and other motions which man knows little about; and the forces or laws of heat, light, gravitation, electricity, become wonderful and more mysterious as they are studied, though as laws in themselves they remain unknown to man. If intelligence and human agencies are necessary in the construction and operation of a typesetting machine and printing press, how much more necessary must be the existence of adepts, masters and mahatmas, as beings of intelligence who fill offices and positions in the economy of nature and act with and according to the laws by which the universe is maintained and operated. Adepts, masters and mahatmas must of necessity exist in the present as they have in the past in order that the organism of nature might be kept in repair and continue in operation, that the power which impels the machine might be supplied and directed, that the unformed elements might be fabricated and given form, that gross material may be turned out into finished products, that animal creation might be guided into higher forms, that the ungoverned desires and thoughts of men might be turned into higher aspirations and that the human who lives and dies and comes again might become one of the intelligent and immortal host who aid in the carrying out of law, which operates in every department of nature and of human life.

*To be continued.*



## "SAVONAROLA" OF FLORENCE.

THEOSOPHIST, REFORMER AND MARTYR.—A PORTRAITURE OF  
SPIRITUAL GROWTH AND DEVELOPMENT.

BY DR. W. WILLIAMS.

*(Continued from page 238.)*

THE French troops very soon realized they were in a hornet's nest; that though outwardly everything presented a pacific appearance, they were surrounded by danger on every side, and that it would go hard with them in any attempt to master and plunder the city in which every house, tenement and mansion was a castle filled and packed with patriotic citizens, armed and prepared to fight to the death in defence of hearth and home. They knew that fighting in narrow side courts and alleys and in streets filled with barricades was totally and altogether different from fighting in the open field under the protection of powerful artillery and cavalry, and, that assailed on all sides, from windows and housetops would pour down upon their heads death-dealing pikes and javelins, with burning and blazing missiles of all kinds, against which they would be powerless to contend. This knowledge greatly contributed to damp their martial courage and caused them to refrain from their premeditated design of plundering and despoiling Florence. At night there was a grand illumination throughout the whole city, whilst the following day was devoted to feasts, banquets and amusement. On the third day negotiations commenced and the framing and drawing up of treaties and compacts. The demands of the French were found to be most exorbitant and outrageous, and gave rise to prolonged debates and frequent consultations between Charles and the Florentine deputies. As soon as they became generally known, a feeling of uneasiness crept through the whole city, and everyone prepared himself and stood ready on the first tolling of the great bell to rush forth and drive out the foreign invaders. It was with great difficulty that their fiery Italian nature at this moment of national tension could restrain itself from manifesting by overt acts its resentment of the unjust and almost tyrannical demands of the French monarch. All this time Savonarola

continued preaching in the cathedral, and by his earnest entreaties and powerful exhortations so far prevailed and restrained the public mind that with the exception of a few trifling street brawls the citizens remained quiet and calm. Keeping himself in the background, he was constantly present at the council meetings, advising and arranging with them terms of treaty and straightening out knotty and difficult points as they came under discussion. The debates were long and tedious, Charles assuming the attitude of a conqueror rather than that of an invited guest. All the Florentine overtures were scornfully disdained and rejected, and things began to look very threatening and alarming as it became known that emissaries from Piero were plying Charles with lavish promises and large bribes that caused him to continue inflexible in his exactions and demands beyond the power of the republic to comply with. Wearied with the protracted negotiations, the citizens began to prepare for barricading the streets, and the French soldiery became fully sensible of the danger of annihilation that faced them. Though they numbered twenty thousand the Florentines could in a few hours muster fifty thousand brave, resolute men, who could fill the city and surround it on all sides and cut off retreat, so that of that grand army, with its gorgeous cavalry composed of the flower of French nobility, with its glittering accoutrements and flaunting banners, its archers armed with strong bows, its fusiliers and infantry with their pikes and swords, but few would have been able to escape out of the trap into which they had so incautiously and unwittingly entered. It was, however, the pressing need of funds that weighed down on Charles, and though clinging tenaciously to his demands, he was at last compelled to order his secretary to draw up an ultimatum, declaring he would yield not a single iota from it. It stipulated that the king was to become the protector of the liberty of Florence and have the right to hold the fortresses for two years on condition they should be restored sooner in case the war should close before that period, and, further, that the Florentines should pay a large sum of money. On hearing these terms, the deputies refused to accept them, whereon, in a fit of towering rage, Charles exclaimed in threatening tones, "Then we will sound our trumpets."

The brave, stout-hearted Cauponi, unable to repress his wrathful anger, snatched the document from the secretary's hands and, tearing it into pieces, went, and facing the infuriated monarch, cried aloud in tones that echoed throughout and filled

the vast assembly hall, "And we will ring our bells." Brave and dauntless Cauponi! incarnation of some great Roman noble and patriotic soul! The words were few, but endowed with a potency and winged with a power that struck into the heart of the amazed monarch, so that in a few hours a treaty was drawn up, signed and sworn to in the cathedral, by which it was agreed the Florentines should pay Charles the sum of 120,000 florins in three instalments in consideration of his protection against the machinations of the Medicean family and all other enemies of the republic.

After the signing of this treaty, a great difficulty arose through the apathetic unwillingness of Charles to leave Florence and prosecute his march southward to Rome and Naples. The French continued billeted in the houses, shops remained closed and all traffic and business suspended. There was thus great danger of an outbreak and collision between the citizens and the foreigners. Though the state council did their utmost to hasten the king's departure, yet could they devise no means to induce him to do this. At this critical juncture of affairs all eyes were again turned towards Savonarola, who, amidst circumstances so trying to the Florentine temperament, continued to counsel and urge them to exercise self-restraint and keep calm and lay aside all feelings of animosity, to support and assist the Council in a righteous spirit and labor for the defence of liberty and the establishment of union and concord, for then all would go well with Florence. This advice they followed sedulously and implicitly, but the obnoxious delay of the French troops in taking their departure after the ratification of the treaty, causing a general suspension of commerce and business, began to prove unbearable. A deputation was therefore sent by the signory to Savonarola, beseeching him to visit Charles a second time and induce him to leave the city without delay. With this request he readily complied, and proceeded at once and sought admission into the king's presence. Though the officers on guard, along with numerous courtiers billeted within the Medicean palace, planning the looting and plundering of Florence ere they departed, at first hesitated whether to admit him, fearing lest his visit and interview with their monarch would upset and spoil their secret and ulterior designs, yet knowing the high estimation and respect in which he was held by Charles, they allowed him to pass and ushered him into the inner council room where sat the king in deep consultation with his generals and other military officials, engaged in discussing whether to pillage Flor-



ence with fire and sword, or whether it were best to get away out of the dangerous position in which they were placed.

Looking round, they beheld the cowed form of Savonarola standing and regarding them as stood the prophet Elijah in the palace and court of king Ahab, and they knew well and felt that their intended treachery, their secret perfidy and bad faith were not concealed and hidden from that keen and searching eye that seemed to pry and read their inmost thoughts and base designs. Recovering somewhat from his mental confusion, Charles turned and exclaimed: "We welcome thee, oh, Padre! and fain would know wherefore thou seekest our presence."

The looks of Charles and his proud, warlike barons were all fixed for a moment on Savonarola, who, after uttering the customary salutation of respect and raising a little leaden crucifix he always carried about him, and holding it aloft before the king, exclaimed: "Most Christian prince, thy prolonged stay here is causing great injury to our city and to thine own enterprise. Thou art losing time, forgetful of the duty enjoined upon thee by Providence, to the serious hurt of thy spiritual welfare and worldly fame. Harken thou now to the voice of God's servant. Disregard not his admonitions now delivered unto thee. Pursue thy journey without delay. Seek not to bring ruin upon this city, for thereby the anger of divine justice will fall upon thee and thy followers. Honor not me, but him who is King of Kings, the Lord of Lords, who makes the world to tremble and giveth victory to princes according to his will and justice. He it is that punishes and destroys impious and unjust kings, and he will destroy thee, oh, king, with all thy army if thou dost not forego thy cruel purpose and annul the plan thou hast formed against this city. Knowest thou not that it matters little to the Lord whether he gets the victory with few or many? Have you forgotten what he did to Sennacherib, the proud king of the Assyrians? or how, when Moses prayed, Joshua and the people overcame their enemies? So shall it be done unto thee."

These words, uttered with fervor and power, produced a great effect on all present, so that they were struck with feelings of dismay and terror. Then approaching nearer the king, Savonarola took him by the hand and said: "Sacred majesty! know that it is God's will that thou shouldst leave the city without making any other change, otherwise thou and thy army will here lay down your lives and perish overwhelmed with ruin and defeat."

Thus spake prophets and seers in olden times to tyrants and kings. As Savonarola, after bowing to the King, went out of the spacious hall, his words entered like arrows into the hearts and minds of Charles and his retinue, exciting within them uneasy feelings and apprehensions of coming and unexpected, unlooked-for evil, the more acute and poignant because indefinable, that impended over them. This remarkable effect is by no means inexplicable, and may be accounted for by the fact that the divine life radiated from Savonarola so forcefully and intensely that the higher selves of Charles and his courtiers were able to flash into their minds a momentary gleam of their danger and reveal to them at the same time their natural and innate baseness of character, so that they became alarmed and appalled at the inward revelation, and thus an uneasy feeling of insecurity arose within them, determining them to get away and leave Florence as quickly as possible and rid themselves of the terrible incubus of fear which to their excited imagination seemed now to weigh and press down upon them. Orders were therefore issued forthwith to prepare for marching southward, and in a few days they left Florence, yet not without first pillaging and carrying away with them the rare and priceless gems of art with which the palace of the Medici had been enriched by Lorenzo and his predecessors.

As the last of the rearguard of the foreigners disappeared over the hills surrounding Florence, the cloud that had enveloped it with a pall of gloom and fear departed and was succeeded by a new life of hope. Its now joyous crowds of happy citizens flocked and filled the churches and songs of thanksgiving pealed from every lip. In this general feeling of joy all class distinctions were ignored, all grades of rank and social position forgotten, and for a few days ere the necessities and demands of business, of political government and state affairs pressed themselves upon public attention, a wave of true brotherhood swept through the whole city, and Florence, freed from the repulsive presence of the foreigner, delivered from the degrading tyranny of the Medici, was happy and rejoiced in the regaining her lost liberty and former freedom; and, as Savonarola, sitting in his lone and narrow cell, pondered and reflected over the fulfillment of his predictions and the wondrous deliverance of Florence from the hand of the spoiler, and, when the echo of her songs of joy and notes of jubilation resounding in her streets reached him from afar, his heart pulsated and his soul thrilled with an almost ecstatic feeling such as he never felt before as he knelt and his

lips murmured forth the words: "*Non nobis, Domine, non nobis, sed tuo magno nomini sit omnis laus et gloria, in seecula seeculorum.*" Not unto us, oh, Lord, not unto us, but to thy great name, be all the praise and glory throughout the ages."

"SAVONAROLA AS A STATESMAN AND LAWGIVER."

And now begins a most wonderful page in the history of Florence, as also in the career and lifework of Savonarola who, as we shall presently observe, was about to be called upon to undertake and discharge duties and occupy a position in Florence altogether unique and different from the role of a spiritual guide and teacher. Hitherto his constant effort had been to inculcate in the minds of the citizens and indoctrinate them with the teachings and principles of the higher and diviner life, its reality and the necessary observance and practice of it in social, business and political life, as also in state government. Now he was about to become a state reformer and lawgiver and framer of a new form of policy that should be best adapted and afford the most favorable conditions for training and qualifying them to conduct civic government and developing that healthy spirit of patriotism which is the safeguard and chief defence of all republic constitutions. Savonarola was no practised politician and altogether unacquainted with the science and detail of executive legislation and the discharge of official functions. This was also the case with the rest of the leading men in Florence, who, under the meretricious and degrading regime of the Medici, had been debarred from acquiring executive knowledge and management of state affairs, so that at this present juncture they were entirely ignorant of and unskilled in statesmanship, without which no nation or people can work out its own destiny nor develop its native genius and character requisite and indispensable for its preservation in the great struggle of national existence and endurance.

This was now the great task the citizens of Florence were called upon to undertake, the problem they had to work out and solve, that is, the best form of popular government and most conducive to the liberty and freedom of the subject: the protection of the state and saving it from the lawless tyranny of mob rule and the assaults of unprincipled politicians and imbecile demagogues. Florence, now freed from all apprehension of danger, turned to the signory to frame and formulate a constitution and code of civil government under which its citizens might settle down and apply themselves in safety and certainty



to their usual occupations and industries. Recognizing this state of public desire and expectation, the members of the council held several consultations; but they were poor legislators, through having no previous experience in state affairs, and consequently their notions were crude, their views narrow and limited, their schemes visionary, and therefore impracticable, and so proved themselves an egregious exception to the saying, "In the multitude of counsellors there is wisdom to be found." Thus the drawing up of a new constitution that should blend together all citizens and harmonize the interests of classes of society proved so difficult and hopeless that a general feeling of unrest began to pervade the community and made itself heard in clamors and expressions of dissatisfaction with the existing state of things, which, if not immediately remedied by wise legislation, would certainly result in anarchy and revolution.

Wearied with the delays and fruitless consultations of their present rulers, the citizens in this critical emergency turned their minds to Savonarola as the only one wise enough and able to frame for Florence a system of government which should prevent the recurrence and renewal of factional party and strife that had in the past so greatly contributed to national weakness and prevented the growth of her commerce, and also the development of her resources and industries. And so they turned in their extremity to their great preacher and spiritual teacher whose name had become a household word amongst them, for, had he not proved himself a true prophet and predicted all that happened? Was he not the only one who had controlled the French King and thwarted his designs of plundering them and induced him to depart from Florence? After making known their wishes and desires to Savonarola, they flocked in crowds to hear and listen to his counsels and advice. He had already foreseen what would take place, and had long pondered and reflected upon the subject of a new and better form of self-government under which individual tyranny would be impossible. And here another opportunity again presented itself for self-aggrandizement, and making himself the autocratic ruler of Tuscany, had Savonarola's nature been tainted with selfishness and his mind been filled and fired with ambitious designs and desires of obtaining absolute rule and authority. But the life of Savonarola was an effluence of the Divine. His religion was not an expression of ecclesiastical dogmas and sacerdotal formularies of belief, but an emanation and manifestation of that holy spirit of light, of love and truth, which operating in the heart and mind of humanity is

enlightening and preparing it so that having passed through all grades of existence and degrees of development and ascension from the animal to the human, it becomes at length receptive of those virtues and spiritual forces by which it is able to complete its pilgrimage of terrestrial existence and pass on to a higher, a purer and angelic plane of being. It was only through his great unselfish love for Florence and its future happiness and welfare that Savonarola allowed himself and was induced to enter into the arena of political life, perceiving well and clearly discerning the dangers, sometimes sudden and unexpected, that lie concealed and hidden therein. Though bound and constrained by vow to confine his labors and efforts to a monastic life, to works of charity and inculcation of church doctrines and teachings, yet, beholding Florence languishing in idle uncertainty as to her future, losing her vigor and strength through the corroding feeling of suspense so destructive to public life and activity, he recognized that, like necessity, charity knows no law of restraint, brooks no authoritative prescriptions bidding it to refrain from self-denying efforts and labors for the public benefit and welfare, and so against all the conventional rules of his order, Savonarola came again out of the privacy and solitude of his cell and, stepping into the breach of danger, became a second time the savior of Florence. Meanwhile the signory continued its sittings and wasted precious time in useless debates and verbal wranglings, until at last the citizens, wearied with their inaction and interminable disputes at the council table, were on the verge of revolution and a general insurrection.

Aware of the impending danger and perceiving the impotency of the Council on framing a constitution, owing to its lack of practical experience and knowledge of political science, Savonarola commenced a series of discourses in which he laid down and expounded a few elementary and fundamental principles of equity and polity that ought to form the basis of popular government. As aforetime, the citizens flocked to listen to his counsels and views. "You have changed," he said, "your course of government by the expulsion of the tyrant and thus recovered your former liberty and freedom, but if you desire to retain them and wish your policy to endure, you must change your manner of life. Do justly, love mercy and walk uprightly. Let the past be wiped out, the dead past with its evil habits, its evil laws and evil government. The time has come for words to give place to deeds and vain ceremonies to real religion, the expression of that true charity by which all things become new

and purified from selfishness, the sure and dread disintegrator of all state government and bane of society. But first of all manifest this charity by at once relieving the poor and suffering in your midst, whether within or without the city walls. Sell all superfluous things. Let alms be collected in every church and if these should not suffice, let us take the church plate and decorations and I will be the first to set you the example. But above all, pass at once a law that shops may be opened and work thus provided for the people now idling and starving in the streets."

Such was the gist and substance of Savonarola's first political discourse. Like all great and divinely-sent teachers, ancient and modern, especially the prophet of Nazareth and founder of Christianity, he clearly perceived that fraternal love, result of the divine life in the soul of man, is the only true and permanent basis of good government and beneficent legislation. It is the only "Catholicon" for the renovation of mankind, the regenerator and purifier of society and panacea of the world's misery and affliction, resulting from the selfish ambition of rule, of the Welt-Politik of its professedly Christian kaisers, czars, emperors, president and petty potentates, whose policy of self-aggrandizement leads only to burdening their subjects with taxes, ruinous in their effects, subversive and destructive of the moral and spiritual life of nations as of individuals, inasmuch as the ignoring, the neglect of the inner divine life and unwillingness to obey and act according to its dictates on the part of rulers, is that which, instead of accelerating, greatly retards and hinders human progress and post dates by milleniums of suffering and toilsome endeavor, the advent of that Messianic reign of peace after which humanity on its movements of sadness and weariness so ardently longs and aspires after, and is fain to be contented with a vague philosophy that bids it "hope and wait." But it has waited and hoped, and out of the depths, the "de profundis" of its silent anguish and sorrow, its voice has long been pealing and crying to the "man of sorrows and acquainted with grief" who first breathed into its ears, and spoke of the divine fatherhood and human brotherhood: "Come thou, quickly, and be our ruler, our Melchizedek, our prince of peace, and lead us into that higher kingdom of light and truth, of love and righteousness, to which there shall be no ending, and wherein Thou only shalt reign over us and be our Lord forever and ever." Will its cry ever be answered? What think you, ye potentates of earth?

*To be continued.*



## THE INNER LIFE AND THE TAO-TEH-KING.

BY C. H. A. BJERREGAARD.

*V.—Continued from page 154.*

I AM trying to retranslate terms and phrases into life. Like so many others, I have lived in the blind man's paradise and been satisfied with painted canvasses and with words. But time came when I could no longer square the murmur of the forest with the pages of a book; nor comprehend why I should not worship a beautiful body, but raise my eyes with devotion to a manufactured and unsubstantial puppet god. Time came when I could no more find peace in thoughts formulated by others and not by myself; at that time I began to use my own innate images as symbols for my thought. Time came, also, when my will refused to be tied conventionally; at that time I dared to be myself, and I entered the Path.

Having found it necessary for myself to give the life-element its absolute freedom and experiencing it as the first step in the approach to the Path, I now apply the experience and present to you what I call the "inside" of those terms and phrases which philosophy and ethics abound in. I translate them into life-forms, which I have experienced, and some of them must strike you as they have struck me. And I know they are of eternal value. I am confident that if you start with life-images, your own reason and the image in you will clothe these life-images with their celestial garments and you will discover yourself to be on the Path. It is my experience that nobody can enter the Path by any other method. And upon examination you will find that it is the true psychological process. It is Nature's way when she is allowed freedom with us.

Now, then, applying this principle of translating philosophical and ethical terms into terms of the living, I say that Simplicity is but another term for mother and that the sage is but another term for father and that the book, the Tao-Teh-King, is but another term for child. I mean to say that the love-power in us will feel Simplicity as the Mother-power. And that the wisdom-power in us will recognize the Sage as the Father-power, and, when I shall have spoken about the book, you readily will acknowledge that the book must be the child-power. Indeed.

this translation seems to me so simple that I feel it ought to have been unnecessary to mention it.

These conceptions, mother-father-child, are living-forces in us, and lie nearer to us than the abstract terms Simplicity, sage and book. We can grasp them by our inherent vitality and the image, and thus at-one ourselves with them, and having done that we can hereafter raise them to any potential power we wish. In the conceptions mother-father-child we get living footholds and cannot lose ourselves in fancies or miss the real in existence. They will readily transform themselves into the Path for us.

But I must proceed. From this talk about Simplicity in the last chapter and about the sage in this, I come naturally to the subject of the ancient people who were so far ahead of us, and to the books they have left behind them. I will therefore say something about the recovery of the ancient wisdom and speak especially in praise of the Tao-Teh-King as one of the marvels of ancient wisdom. I was laughed at the other day when I recommended a certain learned man to read the Tao-Teh-King and advised him to learn something from people of another race and of prehistoric character. I urged the digging up of old wells, and as he was a minister, I referred to Isaac who dug up the "old wells" and found them flowing with fresh water. With scorn he refused to have anything to do with the ancients, barbarians, he called them. He wanted, he said, only the newest new; only the mental products of this, his own age. For, said he, "there is and can be no connection between myself and those ancient ones." I never argue with a man that stands in his own light. What would be the use? I left him, only asking him if there were any connection between him and his ancestors of yore? Did you make yourself? How about your nationality and race characteristics? What vital connection is there or can there be between you and the theology you learned at the seminary? Of course, the answers to these questions would refute his conceit, but I did not force the answers. To refuse to read such an old book as the one I referred to, or to learn of the ancients is as rational as not to recognize the spring of the day. Surely the day spring is older than any book. People cannot deny it. Why not deny it? But they do not. On that point Nature forces them to learn her lesson, it is so her ministry; on other points, they are left free to act and unworthy as most of their free-will acts are. They arrogantly refuse to listen. This is another of the many faults I have pointed out from time

to time in our modern life and another source of many of our troubles.

An age cannot stand apart from the age that precedes it, as little as an individual can stand apart from its parents and other ancestry. To learn what to-day means, we must return to yesterday's task and its lessons, be they finished or not. Nature's method points the lesson. The spring of the day or morning; the noon, and the dusk and the night resemble Spring, Summer, Autumn and Winter. Nature has arranged it so, by making the diurnal revolution of the earth upon its own axis correspond to the annual revolution of the earth around the sun. And Nature makes all her children move in that fashion, and by so doing she both repeats herself and teaches new lessons; she constantly renews and constantly returns again to the same point, but on each stage she teaches something new and forces a new development. We are constantly in the midst of her, yet never see the beginning nor end, but we are constantly taught nevertheless. Anyone refusing to reconsider the old teachings is a disobedient child and must necessarily be crushed sooner or later, because the wheel of Nature's rotation cannot be stopped. Modern culture is near being crushed because it does not follow Nature's method. It has cut itself off from Nature and attempts to rest upon self alone. Though I was laughed at, as I told you, I nevertheless recommend a return to the old wells, and I recommend that we dig them up again. From experience I know that modern culture does not contain the essential life. From experience of a long life, I also know that there is a stream of clear water flowing through much of the ancient learning and that he who drinks of it never shall thirst again. One of the old wells that gushes forth such pure water is called the Tao-Teh-King. It is with this well, as with so many of the old wells, they must be dug up. The digger is the Inner Life and the sensible people of to-day who long for the Inner Life.

Let me talk a little about wells and caves and on their symbolism, or, how they are to be revered, because they are veils that reveal; and not veils that cover up. I wish to speak of wells and caves because of the water that flows from them. In Nature they play a part that resembles the work of the heart in our organism. As life flows from the heart and returns to it, so water flows from the caves and returns to them by way of the clouds. In my last lecture, I described at length the importance of water, such as Laotzse and his disciples saw it, and I added



what Science had to contribute; it is therefore quite natural that I now should say something about its source or sources. And whatever I shall say adds to the instruction given about Simplicity and the sage if you will make the application.

In the first place, wells or caves do not originate the water, to speak properly. They are the vessels that gather it and send it forth in different directions. In the Alps you may climb a mountain, the St. Gotthardt, and from that one mountain see three rivers flow out in various directions. The Rhine is the conflux of these three rivers. The three rivers start in icy caves. The three rivers united in one as the Rhine have been the leaders of much of the most important European history from the time of the Romans. Why, we do not know. The fact is there. From three repositories on St. Gotthardt these rivers are sent forth. The mountain gathers the water and stores it up in glaciers and from these it fills the wells, and the wells give birth to the stream. The mountain, the glaciers, the caves and the streams are ever the same, yet they are never old, but remain ever young and fresh. Ancient Druids and priests of Nerthus heard the eternal passion of song that reverberated from each drop of water that fell in the cave. That same song is heard to-day, though not understood. In that song Mother Nature assures the devotee that though her children forsake her, she will forever and ever keep sending streams, young and fresh, into the world. Though people think only of using the streams for selfish purposes, for saw-mills, sailing and shipping, she will nevertheless continue to submit and ask no rewards. St. Gotthardt, of course, means "God's Heart," and the song is one of assurance that Love never shall cease to flow from God's heart. Look upon caves and wells and springs in that way and you shall see that such symbolism is even richer than other meanings often attributed to them.

The Tao-Teh-King is such a mountain like St. Gotthardt, and from it springs three rivers: Tao and Teh and the King, and the cave is as eloquent to-day as when Laotzse wrote the book. No matter how much foolishness commentators fill it with, the original stream is as pure to-day as ever. And now I will tell you the story of its origin and you can interpret it yourself. The legend is, that Laotzse, disgusted with the corruption of the court, left his home in the territory of Chow, and in order to travel West as he wished to, had to go through a mountain pass on the border. A friend of his was the warden of that pass.

While staying with this warden, Laotzse wrote his book. The point I wish to call attention to is that it was written in a mountain pass, it was born in a pass. There is a connection between a cave, a mountain pass and the three rivers, called Tao and Teh and the King. Think it over and you will readily see it and you will discover that mystery, and that mystery will be a key to the understanding of the book. The book is, as you readily can infer, I mean to say, more than a book and its meaning is not understood except by those who have heard the voices of the sea and of the mountain, voices I spoke of in my second lecture. Many can read the book and many have read it without any mystery. But I can assure you that only those get its full meaning who can listen to its sentences as they would listen and interpret the flow of water from out of a cave. I know I am mystifying some of you, but I dare not express myself any clearer. Moreover, your own discovery will be of far more value to you than anything I could say in plain language.

I have said all this about caves and wells, because I argue for the digging up of that old well, I call the Tao-Teh-King, hoping that when I have got so far as to have led your thoughts to it as a well of old, I may be able to take the next step and put some life into that cave or well, and henceforth call it a Heart, a living source rather than a cave or an inorganic hollow. If I can get that conception of Heart accepted, I will be understood when I say that Tao-Teh-King flows with living water, which will quench all thirst and none shall thirst again after having tasted its waters. And I have used the language I have chosen because this so-called book is no book in the ordinary sense of a book. It is a living being. It is an avatar, a revelation and can only be fully comprehended if treated as coming from the heavenly cave, whence are born anew Heaven and Earth every moment. It was a great misfortune for Peter Schlemilch that he cast no shadow, but it is for the Tao-Teh-King a proof of its celestial origin that it casts no shadow. It is light itself and does not stand in derived light. I am not exaggerating. Your own experience will prove the truth of what I say; but no intellectual research will do it. No flippant criticism ever won fair love, nor will the book reveal itself where conceit reigns. The silver thread that runs through it is spun out of love's heart. As the spider spins its web out of its own organism and lives in it, so is this stream of life, called Tao-Teh-King, flowing as a living soul into the real student.

Birds gather twigs and leaves for their nests; all material from the outside. The learned collect fragments from here or there, and putting these fragments together with bits of fancy steeped in midnight oil, they call the product philosophy. But bees and spiders do differently, and so do the sages. The honey the bee brings home has been rejuvenated by the bee and transformed from inorganic stuff. The web of the spider is its own body. The sage is not a collector. He is a spontaneous producer.

As the book is of such a peculiar nature, it will not surprise you that I should say something about how to read in it—I say “in it,” I do not say “read it.” You never can do the latter. The first characteristic of the book is that it can be read like any other moral treatise and will yield splendid results. Its teachings treated as merely human sense must by all be considered as high and noble as any ethics taught anywhere. Moreover, from a purely literary point of view, there is not a single sensual blot in it on any page. It never falls below propriety, no matter what straight-jacked school may hold up the standard of what is proper and right. In other words, the book naturally and literally is a model catechism in public and private morals. Reading it as such requires no special attitude or devotion. But reading in it is different from reading it, and I confess I find it difficult to say just what I mean. But here are some leading thoughts. You have perhaps seen old devout people reading their Bible with folded hands before them and reading with prayer for enlightenment. If you have not seen or heard it in reality, perhaps you have seen paintings in which this was shown. To say the least, that custom of the folded hands and of prayer is very beautiful. Some also cross themselves, and that represents to them an act of faith. In India no Brahmin reads a text without intoning the Om, and no Mohammedan begins or ends a prayer without reciting his creed—“La-ilâha-il-lal-laho,” and so forth: “There is no Deity but God,” and so forth. Everywhere, where people have any degree of the Inner Life, and even where only ancient ceremonies remain, they utter themselves in words of praise, thanks or adoration. If they do that spontaneously, their ejaculations will stir them profoundly; all externals will vanish or recede, thus permitting the soul to unfold and the spirit to become free. In that unfoldment and that freedom there is absorption into the Divine, and the outcome is either high ecstasy or an illumination. It is told of an old



woman, who was ordered by her father confessor to say seven *pater nosters*, that when she next time came before him and was asked if she had done as directed, she answered No! she had come no further than "Our Father" of the first prayer, and why? Because the intonation of that appellative had thrown her into ecstasy and absorbed all the rest of the prayer.

If you can learn to say Ta-o with that fire, you will understand what I meant by calling the Tao-Teh-King an avatar. But if you cannot say Ta-o, say or act as your heart and imagination prompts you. Do or say something! Again. All sentences and sometimes single words, no matter what the language may be, are merely hieroglyphics that represent an image that passed before the mind of the writer. It is that image we must get hold of when we read. If we do not get hold of it, we do not get from our reading that which we ought to get. To get that image, we must let the sentence read present itself before our inner eye. We do that best by meditation, not by prying into its meaning, possible or impossible. The sentence contains the Image, even if the sentence is poor linguistics. Sit still and meditate, that is my advice!

The power of single words is forcefully illustrated by a story told by Dr. Kober about Jacob Böhme. The two were walking in the fields, when the Doctor happened to use the Platonic word "Idea." No sooner had he pronounced it than Jacob Böhme, in ecstasy, exclaimed, "Ah! I see the heavenly Virgin!" Böhme had never heard the word before. The explanation was perfectly rational and is easily explained, because "Idea" to Plato means a God. Böhme caught the Inner Life of the word. I myself possess several such words. One of those words I got from the Tao-Teh-King, and I have prepared a chapter on it, which you will find as you continue to read; that word can throw me into an ecstatic condition, and I have found a couple of images that will unlock many mysteries of the Inner Life as well as the outer. There is nothing marvellous about this, and I do not consider myself better gifted than any of you. Some of you probably possess similar words and images, but have perhaps not brought them consciously into use. I have come into possession of these words and images by devotion and by perpetual meditation on them.

Will you not do something of this kind? You need no teacher. The teacher, the sage, is within. All you need is Simplicity, Truth of life and the mother.

*To be continued.*

# A DREAM OF ATLANTIS—THE LAND OF MU.

BY ALICE DIXON LE PLONGEON.

BOOK FIRST—PART SECOND.

*(Continued from page 233.)*

The orb of day rolled from its height  
While those beneath its radiance bright  
Had toiled or idled, laughed or groaned,  
Believing life itself atoned  
For every ill it could entail  
And every pang that might assail.  
Thus felt the great unthinking swarm,—  
To suffer willing, if the form  
They recognized as self alone,  
They might still keep and call their own.  
But if Death menacing appeared,  
Beyond all else his face they feared.

Consoling Night floats o'er the deep  
To bring the soothing balm of sleep.  
A crescent like a golden boat  
Bears Luna, pale in silvery hue;  
It seems among the clouds to float,  
And gliding down is lost to view.  
The fragrant earth more softly breathes  
When tranquil Night her brow enwreathes  
With starry diadem whose glow  
May dreams of happiness bestow.

But Maya city will pursue  
 Her eager ways amidst a new  
 Fictitious day; on every side  
 Her lights are beaming to deride.  
 The countless orbs set far above  
 Where child of earth may never rove.

Of all the gay assemblies found  
 Within that city, palace-crowned,  
 None revelled in as pure delights  
 As those enjoyed on Atlas' Heights;—  
 What life could yield of joy and grace  
 Was found in that enchanting place,  
 Where justice, kindness, truth, prevailed,  
 And hospitality regaled  
 The good and learned in the land,  
 The king's benevolent command  
 Upheld the beautiful and grand  
 In thought and deed, wherever found,  
 That happiness might thence redound.

Thro' spacious halls where Can that morn  
 Had been, a man whose head was shorn  
 Now went, and furtive looks he cast,  
 As if while silently he passed  
 An enemy might sudden leap,  
 Or stealthily upon him creep.  
 To reach the chambers of that guest  
 Who lately had on Atlas pressed

The suit of his own heir,  
 The priest from Sais hastened now  
 And mutely stood with lowly bow,  
 His hands crossed humbly on his breast,  
 Where Gadeirus was wooing rest,

His brow dark veiled with care.  
 Half risen on his elbow he  
 Reclined and brooded moodily;  
 Nor stirred when thus before him came  
 The man to whom he gave the name  
 Zatlil (the Lost), thus minding him  
 That never he might thwart the whim  
 Of one who knew a certain act,



And could the penalty exact,  
Entailing woe and dire disgrace  
That future days could not efface.

A guilty mind and fear enslaved  
The quaking wretch who pity craved  
By attitude, by voice and look,  
As one who constant scorn must brook.

"What now? O learned man and wise!"  
His tyrant sneered—"To read mine eyes  
Come nearer yet, and bend a knee,  
That we thy guilty face may see."

One knee upon the floor, Zatlil  
Thus spake—"I seek to learn the will  
Of him who ever, night and day,  
May claim my services; and pray  
Would learn if on this Sacred Height  
Thy slave shall stay or, in thy sight  
Go forth a follower in thy train.  
If here thou biddest me remain,  
What object strive I to attain?"

He paused. The scowling prince replied:  
"My learned fool, hast thou complied  
With what we bade this morn?"  
"Yea, noble prince," the other said,  
"Or not unto thy presence dread  
Had come this soul forlorn  
To own defeat. The fair one named  
Hath been betrothed—so is it claimed,"  
His voice sank lower yet, "The son  
Of the physician is the one."

"Thou wilt here stay," the prince returned,—  
These priests our offer have not spurned;—  
The rites of Sais, they maintain,  
Originated in this fane;  
But they will listen and compare  
With these, the forms prevailing there.  
Anent thy duty paramount

Thou art apprised. We seek a fount  
Where information we may find  
With silent prudence close combined.  
Begone! Approach us not until  
A messenger make known our will."

Quite mute, one arm across his breast,  
Arose the priest. On Atlas' guest  
He dared to glance, and there could trace  
Dark anger in the cruel face.  
In deep humility he bent  
His head and from that presence went.

In Atlas' hall of state the day  
Seemed yet to glow, in lightning's ray,  
Whose glare was softened and subdued  
By shades translucent, opal-hued,  
And shaped like flowerets of the field;  
While all the fragrance these will yield  
Was found in liquid sprays that fell  
On many a tinted ocean shell

That lined the fountain-bed;—  
A lovely spot wherein was caught  
Art's finest touch; and joyous thought  
Wooded every mind to Nature fair;  
For every path that opened there  
To new enchantment led.

The smiling guests were thronging now,  
Their voices rippling soft and low  
And blending with the rhythmic flow  
Of cascades falling here and there  
Like liquid gems in sunlit air.

Ambassadors from Sais, Troy,  
And other distant states found joy  
In such magnificence.  
From Ind and China came the great  
Invited into Atlas' gate;  
The gifted sons of many lands  
Were honored by his kind commands  
And broad beneficence.

A noble potentate this man  
Who would all genius aid, to fan  
The ember to a steadfast light  
Which, like a beacon glowing bright,  
Might send its ray far o'er the deep  
Of human minds locked, not in sleep,  
But bound by Prejudice and Fear,—  
The monsters Ignorance doth rear.  
Philosopher and poet found  
Frank welcome on this sacred ground.  
Those versed in science, skilled in art  
Some added beauty must impart.

Auspicious the event that brought  
The gifted ones whom Atlas sought;  
Wit, grace, and beauty here combined  
To win the most fastidious mind.  
The white man's face showed naught of scorn  
For him more darkly shaded, born  
'Neath warmer skies. The rosy face,  
Or that like ivory old, or brown—  
These on each other cast no frown,  
Tho' Afric's curly-headed child,  
Of pouting lip and temper mild,  
As menial obeyed,  
Oppression herein had no part;  
Those black men, with a gentle heart  
Poor intellect betrayed;—  
And great in numbers on that land  
Were those, who toiled with ready hand.

The rich attire and gems displayed  
By those who now the hall surveyed  
Outrivalled e'en the colors fair  
Of lovely blossoms lavished there.  
The maidens whose cerulean eyes  
Were glorious as the summer skies,  
Looked not askance upon the face  
Of dusky hue, whose chiefest grace  
Lay in the sombre orbs, revealed  
Thro' silky fringe that scarce concealed  
The ardent passions quick to leap  
From out that dreamy, limpid deep.



In textures exquisite and rare  
 Were robed the maids and matrons fair;  
 More gaudily apparelled those  
 From where the river Ganges flows,  
 And where the Nile o'erruns its bank  
 Until the earth lies cool and dank.  
 Rich men from foreign lands had come  
 With priceless jewels, worn at home;—  
 Each mark of rank or badge of state  
 Made simple minds with pride dilate.  
 The court physician in this throng  
 Was smiling as he passed along  
 To where he found a resting place.  
 Awaiting him with eager face  
 There stood a youth of meagre frame,  
 And countenance which seemed to blame  
 The merriment and happy mood  
 Of those who pleasure frankly wooed.

"Kadimo, rest beside me here,"  
 Said Can, "and let me learn what fear  
 Or other troublous thought of thine  
 That brow doth mark with careworn line.  
 For thou art gloomy as the night  
 Relieved by not a ray of light;  
 And I in friendship's name would ask  
 Why melancholy now doth mask  
     Thy face from day to day—  
 Why turnest thou from all that's gay?—  
     Confide in me, I pray."

Kadimo then—"No secret woe  
 Have I, but much desire to know  
 If man should steadfastly refrain  
 From all frivolity and vain  
 Pursuit of luxury and joy  
 That from more earnest thoughts decoy.  
 If he would keep his longings chained  
 Would nobler powers be obtained?"  
 No more said he, but slowly sighed,  
 His elder pensively replied:  
 "A weighty problem lies herein—

What acts may we condemn as sin?  
Thro' ages man has pondered o'er  
This question; still he stands before  
Himself, unfathomed, on this earth  
Which gives to countless millions birth.  
Thy words imply that joy is wrong,  
A weakness in this human throng.  
A silly state to leave behind

To those of weaker mind.

Yet pause, reflect; great Nature smiles  
Responsive to seductive wiles

That life of every kind

Bestows to keep intact the ring  
That to and fro doth ever swing

In universal space.

Let fearless rapture fill thy soul;  
Expand the heart; accept the dole

Of kindness and of grace.

When simple mortals such as thou  
All impulse seek to disavow

They lose their way; for passion's force  
Is virtue in its devious course.

Is Nature always lulled and still?

As part of her, man ever will

His days with calm and unrest fill.

Be not misled by wild caprice,

Or thou wilt sacrifice the peace

Rewarding those who do not stray

Too far beyond wise Nature's way;

Transgress her limits, and Despair

Will drive thee to his gloomy lair:

Reject her guidance—soon wilt thou

Find only shadows on her brow.

But see! The king is drawing near;

No longer may we tarry here."

*To be continued.*

## THE BIBLE<sup>1</sup> AND KABALAH.

BY I. KRUGMAN.

**T**HERE is an old saying "that everything may be found in the Bible," but it is not taken seriously in our times. The account of creation as given in Genesis is not acceptable to the scientist, who has a hundred theories to contradict it. He insists on a literal interpretation of the Bible and will not accept any other. He holds on to the shell and will not part from it. To him, the Bible appears as a production of the human mind in its infancy; a mere childish speculation.

People of higher mental development, who have cultivated the best within them, abhor the idea of a jealous God as portrayed in the Bible. Our reformed Doctors of Divinity still naturally hold on to the Bible, from habit or some reason of their own. It is the faithful orthodox that still cherishes the Bible as the word of God; to him it is a book of mystery, and he frankly admits his own ignorance concerning these mysteries. The reason he gives us is, that these mysteries are beyond the scope and comprehension of an ordinary mortal. We may favor the orthodox opinion of the Bible to that of the scientist, as it shows them to have faith, and faith is a power, yet neither of these will satisfy a mind craving for light.

There are two Bibles, which are inseparable, one depending upon the other. This is the "written law" and the "unwritten law"; the vehicle, and the light which it carries. The unwritten law is called by various names, such as the "oral law," the "wisdom of God," and is best known under the name of "Kabalalah," which means tradition. Kabalah, we are told, was not written down until the time of Rabbi Simeon Ben Jochai, to whom permission was given to write part of it down, and this is now known as the book, "Zohar" (splendor).

The appearance of the Zohar in the twelfth century attracted scholars from different parts of the world, Jews and Gentiles alike, who have since studied the book and become converts to its doctrines. While the Zohar was a light for some it has been a shadow for those who, not having had a spiritual awakening, could not see the value of the book. Books

<sup>1</sup>The Bible here refers to the Five Books of Moses.



have been written by the latter class of writers, denying the authority of the Zohar to Rabbi Simeon Ben Joehai and criticising its doctrines. Though it is of some interest to know what these writers have had to say about Kabbalah and its origin, it is not of much value, as may be seen later. There has been much writing and speculation as to the origin of Kabbalah. Some writers claim that Kabbalah took its rise from the Neo Platonists, as they find a great similarity in the two systems. Others claim that it was borrowed from the Egyptian mysteries. Of late, since Hindu philosophy has been made known to the western world, there are writers who tell us that India is really the source from whence Kabbalah took its origin. Some of these writers also find that the teaching of the Bible is opposed to the philosophy of Kabbalah, that the Bible was not written by Moses, but by Ezra, and that the Hebrew letters as we have them to-day are not the same in form as those in which the Bible was originally written. The Kabbalah was taken from here or borrowed from there, so they say. These writers pretend to be real students of Kabbalah, yet when we read their books we might well exclaim, with Faust:

"And here I stand, with all my lore, poor fool, no wiser than before."

What is the meaning of the Bible and Kabbalah? How by studying them can we find food that will satisfy the cravings of the soul for light? To have a true knowledge of the Bible and Kabbalah we must go to the writings of those kabalists who are little known to the world at large, who have not written for money or fame, but for love of mankind. Having experienced difficulties, they have tried to help the future generations on their onward path. From them we learn that the Bible is a revelation of the archetypal world in words, letters and numbers; a mirror, wherein the spirit is reflected. It is the manifestation of the divine name of four letters. Every word in the Bible is the vehicle for a particular sephiroth in one or another plane, and that while the Bible speaks of things below, it refers to things above—to the spirit and not the shell. The Bible is chiefly concerned with the spiritual world. By studying the Bible, which is a revelation of the archetypal world, the spiritual plan, we will learn to know the building in all its parts. For every manifestation in the universe and in man has its root in the archetypal world.

The Bible is composed of twenty-two letters, about which

I have written in the article on "The Hebrew Letters," and which appeared in the April "Word" of this year. Through these symbols the mind is able to comprehend the universal plan as found in the Bible, to see the relation of the below to the above, the letters as symbols which connect spirit with matter. To see the spiritual side of the Bible we must have a knowledge of the Hebrew letters, the true meaning of each letter, its particular form, name and number, the relation of the letters to the elements of each plane, and last of all, the root, the sephiroths. Then we will see the value of the words in the Bible, the different readings, the transposition of letters, for whichever way we read it discloses a truth; as, for instance, we read the word "brashith," which means in the beginning; another reading, "bra-shith," he created six. Then their numerical value and their interchanging through different alphabets, going through every possible change until brought back to the root, the sephiroths. While the reading and transposing of letters may appear strange to those unfamiliar with the system underlying the Bible, it is true for those who have had their eyes opened and can see some of the inner workings of the universe and man. Kabbalah removes the veil of ignorance and shows us how to read the Bible in its true light. All myths and parables, every obscure passage and seeming contradiction in the Bible, are brought to light.

Through the study of Kabbalah we are able to comprehend the purpose of the higher will as it is revealed to us through the secrets of the Bible. With the light of Kabbalah, the sages of old were enabled to draw out of the Bible the rules of life, which, when followed, did away with most disease and suffering. These rules the sages recorded and have left them for those who wish to follow. By following these rules, a man may build for himself a true vehicle for the soul to dwell in. Every rule enacted by the sages was in accordance with the divine will. The divine will will be realized by humanity, when their actions conform to the higher law.

Kabbalah is a spiritual science. The ancient saying, "Know Thyself," is understood when once we are in possession of this science. Man sees the importance of Being as he learns to discern himself. Man's origin and destiny, his relation to the universe and God, the root of the "pairs of opposites" which control him, and what work he must perform to find his balance, are answered in the teaching of Kabbalah.

With the light of Kabbalah man is seen as the aggregation of the natural, moral, and spiritual world in one principle: the microcosm. The Adam of the Bible is not the man of flesh and bones, but is the spiritual Adam, composed of five principles, three of which manifest through the three vehicles in our physical body. These five principles called, nephesh, ruach, neschamah, chiah and yachidah, are the pattern for every manifestation of the universe. These principles act each in its own plane and are interwoven with one another, so that the higher of the five reflects in the lower and the lower in the higher. In this way the reflection of the higher principles can be realized in a degree on our physical plane.

Kabbalah is the key to nature's secrets, man's double nature is there explained. Man's lower nature is composed of lower entities, their characteristics and tendencies; their names are given so that we may know them and control them. The lower nature of man, which is termed evil, has not a higher root, but is nevertheless a power on its own plane and will always prevent the higher Self from manifesting fully unless these lower entities are transformed into the higher. Through man's physical organs and mental faculties the good and the bad is displayed. Here we see the importance of right action and of prayer, which are dwelt upon at length in the writings of kabalists, as this is the only means by which the lower nature can be checked from getting the mastery over man.

Of all kabalistic books, the Zohar is considered to be the text-book of Kabbalah and a commentary on the Bible. The Zohar is supposed to be a key to the Bible, but is in itself a mystery. It is impossible to study the Zohar, or to read it intelligently, without some preliminary studies in Kabbalah. Without a familiarity with the different kabalistic terms the Zohar remains a closed book. Here are some of the terms: ain soph, sephiroth, adam kadmon, the ancient of days, the vast countenance, the lesser countenance, father, mother, male and female, archetypal world with its three vestures, the world of briah (creation), the world of yetzirah (formation), and the world of isiah (action). It is necessary to know these and other terms if one desires to sound the depths of the Zohar. The explanation of such terms will be found in the works of Rabbi Moses Korduro and Rabbi Yitzhaq Loria.

The preliminary studies of Kabbalah mastered, to some degree, is like the rising of the sun; what was before dark is



now visible by the light. Creation as narrated in the Bible will then not appear contradictory. The patriarchs of the Bible, historically dead, come to life again and are perceived as the three eternal principles, the pillars on which the universe is founded, balance and equilibrium.

When perceived by the light of Kabbalah, the different names in the Bible are seen to be spiritual principles which correspond to all planes of existence. For instance, if we take the name Jacob and trace it from the below to the above, we will find that in the physical body it is the heart, in the plane of Yetzirah it is ruach (the root of mind), as a symbol it is the straight line, in the solar universe it is the sun, and among the elements it is air (breath), and so on.

When the divine name in the Bible which holds all these planes together is discovered—so that it can be comprehended by the mind and through right work brought back to the root, which is the sephiroth tiphereth—we will be in possession of the thread which begins with the physical plane and ends with the Infinite; and when every organ and its branches in our body can be made active or passive to all the corresponding vehicles on each plane, the great work will have been accomplished.

The twelve sons of Jacob symbolize the twelve signs of the zodiac. Here we come to the mystery of time. Time is a reality to some, and non-existent to others. Yet there is such a thing as time while we are on our eternal journey, for change takes place, and one second is not like the other, whether or not we are conscious of the fact. Spiritual entities are behind the word time. These are displayed by the two sephiroths, tiphereth and malchuth. In symbology we call them day and night. The controlling power that the constellations of the zodiac exert over our planet is due to the spiritual entities behind them, as the constellations are only the vehicles of the world asiah.

The four letters, Yod, He, Vau, He, are the symbols of the spiritual entities which continually manifest as the forces in the universe and man. By the transposition of these four letters, what we speak of as time and its divisions are known as the action of the forces in their different states. The changes that are observed in nature and in ourselves are determined by the transposition of the four letters. By transposing the letters of the divine name are produced twelve names, a name for each month and hour. By its own revolutions this name is turned into a thousand and eighty names (ziroofim) which, ac-

according to the kabalistic system of time, correspond with the division of an hour into a thousand and eighty degrees. According to this law, our emotions and aspirations and our strength changes every second and the visible effects are produced outwardly as the lines and color of the skin with each circulation of the blood through the heart. When we are able to trace effects to their causes and to be conscious of the entities which bring about the changes, time will exist for us, but we will be above what is commonly understood as time.

The secrets of the Bible remain to be discovered. There is a key which will open the Bible, but few will use it. There is a reason for this. The question asked is not what is written? but, who wrote it? Authority plays an important part in modern times and the reputed authorities who have made a superficial study of Kabbalah, have put their seal of disapproval on it. They say that Kabbalah is a speculative system concerning God and the devil; or, that, it is "black magic," superstition, and is a hindrance to our development. Such statements as these, when made by men of learning, will prevent students who depend on authority from even looking into a kabalistic book.

Many criticisms and commentaries have been written on the Bible; most of the writers concern themselves about the shell, its form and history, but they do not seem to seek for reality, the true spirit of the book. The Bible is a sanctuary; mere intellect alone is not allowed in its portals. As a book, the Bible may now be found in every corner of the world, but not the keys. To find and possess the keys, it requires an inner awakening and development. When put into practice, the moral principles laid down in the Bible will have their good results, but the mind who is awakened may become sceptical and gradually fall into materialism if he has not the light of Kabbalah and can find no foundation for the moral precepts.

As to the origin of Kabbalah: for some reason best known to themselves, modern writers on the subject maintain that Kabbalah did not originate with the Jews, though the Jews have had their masters in Kabbalah, but that Kabbalah as a teaching was borrowed by Jews from the Egyptians and Chaldeans.

Those that have had an insight into the teachings of Kabbalah must know that the twenty-two letters of the Hebrew alphabet is the foundation of Kabbalah. The universal Idea and form is expressed through these letters in their design and numbers. Without these letters there is no Kabbalah. As far as

we know, neither the Egyptians nor the Chaldeans have used the Hebrew characters in their writings.

Kabalah is the sum total of knowledge to be attained in this cycle. The Kabalists say that Kabalah came from God, and they called it the wisdom of God. God's wisdom, like rain, falls upon all, but our vessels differ. This is according to law, for what each one receives depends upon the efforts he has made and the degree to which he has attained.

To study Kabalah and penetrate its secrets, we must be willing to make sacrifices. We call them sacrifices when looked at from our earthly desires, but they do not appear as sacrifices when viewed from a higher plane, for then we see that sacrifices is the throwing off or letting go some of the ballast we got entangled with on our downward journey so that we may ascend and get nearer the divine.

Through the study of Kabalah, men have learned many of the secrets of the divine names, and have abused the knowledge by using it for their own personal ends. This has caused the shadow now called black magic, to appear. But such men do not advance far. To progress, we must be clean; to conquer, we must study and work without regard of fame or gain. Meekness is the key to the sanctuary.

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Honest Scepticism, honest Atheism, is better than that withered lifeless Dilettantism and amateur Eclecticism, which merely toys with all opinions; or than that wicked Macchiavellism, which in thought denying everything, except that Power is Power, in words, for its own wise purposes, loudly believes everything: of both which miserable habitudes the day, even in England is well nigh over.

—Carlyle, *Historic Survey of German Poetry*.



## OSRU.

### A TALE OF MANY INCARNATIONS.

By JUSTIN STERNS.

INCARNATION THE FORTY-NINTH OF THE SOUL OSRU KNOWN TO MAN  
AS JACKSON'S MILLIE.

*(Continued from page 246.)*

Lo! Desire is potent. So weaponed, you will not be beaten.  
But the Fruits of Desire, whether Honey or Gall, must be eaten.

**A**NOTHER julep? You'll find nothing like that, sir, in the length and breadth of New England. Yes, sir. I'm a yankee. Connecticut yankee. I don't have this here Southern accent because I wa'n't brought up by a nigger mammy. That's how they get it. I reckon you know that. The southerners ought to be ashamed of themselves, talking like niggers. I've hung onto my r's for forty years, and I don't expect ever to lose them. And I've got a yankee nurse for the youngster, to keep his English pure. He gets lammed every time he says "heah." I won't have it. I had the best schooling the north has to give, and he's going to have the same. Harvard '77, sir. No I wasn't with Washington. It didn't matter to me what the government was just so it got stable again, so I took it quietly and got an education and let those that wanted to fight it out. The best way when you have nothing at stake yourself.

It's altogether a matter of business with me, living in Mississippi. I'm not here because I like their damn climate, but to breed niggers. Oh I raise cotton, too, but that isn't the main crop. Got to have something to keep their dirty black hands busy on. My real business since I turned twenty-five has been to breed slaves for the market. I saw the future of cotton way back in 1780. Yes, sir; predicted then that blacks would drop out of use naturally in the north. There wa'n't anything they could do better, or half as well, as whites. But I saw the south would need 'em, need 'em bad. I said to myself that the kind bred on the soil would be like gold among brass, beside the trash picked up at random by the slavers off the African coast and packed so

thick in the hold that they were more dead than alive when they got them on the block. And I wa'n't far wrong. I underestimated it a little.

I don't know anyone else who's had the sense to go about it systematically and scientifically, as I have. I breed 'em, I tell you, breed 'em like cattle. That's what they are, a high grade domestic animal. I coun't on a brat a year from the gals. Oh, no, that's not unreasonable. Why, they come mighty near that left to themselves. You don't understand niggers. You northerners never do.

You see that's pretty much all the work I expect of them. I won't allow the women to pull cotton. They're all house niggers, and the Lord Almighty knows they have a pretty easy time of it. No of course there'd be nothing in it if everybody bred for the market, but as it is, my stock is known all over the south and I'm offered higher prices every year. You see I won't keep a man on the place that isn't fancy breed, so to speak. Sound of wind and limb and strong as an ox.

No, sir, I am *not* troubled with sentimental feelings when it comes to separating mothers and children! That's all bosh. You northerners don't understand niggers and you never will. You picture them to yourselves with "white" feelings, but that's not so. Any way the Lord separates parents and children every day and no one expects Him to stop. When I sell a likely youngster down the river all his dam has to do is to imagine that he died and be resigned. And that's what I tell her if she goes to make a fuss. He has died, as far as she's concerned. "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord." That's her cue.

Oh, I've eliminated the question of fathers from the problem altogether. Couldn't be bothered. I simply will not let the wenches marry. If the men wan't to marry on other plantations, I don't object, but they're satisfied on the whole with my way. I tell you again, as I told you before, they don't know anything about the "white" point of view.

I've got my neighbors down on me, because I won't let the gals marry. But what's the odds? It's the same thing in Dutch, their way and mine. Take my neighbor on the next plantation, now, Godfrey Carter, Col. Godfrey Carter. Half his pickaninies are a damn sight lighter than the color of the wenches and their lawful wedded husbands justifies. When you breed for the market, as I do, some few rules are necessary. And I notice that

they buy my niggers just the same, even if they do slander my methods.

But it doesn't fall very hard on the women, to part with their offspring, as a general thing. Usually the brats are at least half grown before I have an offer I'll look at and then, as I tell the wenches when they offer to take it nasty once in a while—they've always plenty more—and plenty to come.

I've never had any real trouble, except with Millie. Millie was the wench who brought out those last juleps. Did you notice her? I thought so. Millie's noticeable, as niggers go. But she ain't what she was in her young days. Millie's turned forty-eight. Did you ever see the beat of that sassy carriage? And those eyes! She hates me as she wouldn't the devil himself, and she takes delight in showing it. That shows how easy I am with them. Of course I could break her will, but up to about now I've had to keep her in good condition for business reasons. And she knows it, so there you are. But my time's coming.

I don't usually sell under fifteen—can't get the price. But some kind of fate was after Millie's children. Again and again I'd have offers for hers when they wa'n't over five or six—offers it would be a sin and against nature to refuse. Why I've had the price I'd expect to get for the full-grown nigger, offered me for her brats when they couldn't do a thing beyond picking up a handkerchief! I don't wonder, in a way. Millie's a creole nigger, and three-fourths white herself. Most of her brats have been lighter yet, and that pert and pretty they'd be singled out from the whole litter of pickaninnies by every man who came here. So whenever a pickaninny was wanted, it generally came from Millie's brood.

It went along and went along, and some fate kept singling out her brats and carrying them off at anywhere from five to eight years. She actually hasn't kept a child over eight years, except the lame one. First off, it was purely a matter that fate attended to. I sold them because no man in his right mind would have refused the offers I had for them. But latterly, I've played fate some myself. She roused my dander after a time you see. I think I would sell a brat of Millie's at a sacrifice if it got over eight, but I've not needed to so far. She's the most profitable nigger I ever had even if she did cheat me out of four years' returns. That happened this way. Millie had her first brat at fifteen. Well along about thirty-five or so, she got the very devil in her and no mistake. She'd had eighteen children in those



twenty years, and the iron had entered her soul it seems. What d'you say? Well, she is an exception. But any way, she's three-fourths white. She ought to have some notion of "white" feelings. As I was saying the iron had entered her soul, for she only had the three youngest left. You'd have thought three'd have kept her contented, but there's no reason in these niggers. I swear before God that up to that time I had never sold a brat of Millie's to tantalize her, but she insisted I had and she wouldn't get out of the notion.

Well for three years if you please, that wench was barren. Time went on and on but no sign of any more of Millie's. The doctor couldn't make it out. I always keep a doctor on the place. When you breed niggers, it pays his salary a dozen times over to keep them looked after and right up in prime condition. Now you know it's unheard of for a nigger wench to go barren at thirty-five. But at last she lost her head and got to boasting that she'd bear no more children for me to sell down the river. So then I knew how to bring her round. The youngest of her brats was three, so I looked out for a chance and sold the three at one lick. This time I did do it a-purpose, and what's more I told her so. I thought afterwards that the easiest way to have brought her to terms would have been to have threatened to sell them, but I'm quick-tempered. I didn't stop to think it all out, just paid her back in her own coin. The impulse took me by the throat, so to speak, and right on top of that the opportunity came and I seized it. Then I had Millie on my hands for a while I can tell you. She was like a wild devil. I had to have her watched for days for fears she'd kill herself. When we finally came to terms I had to promise her, that if she ever had a child that was imperfect in any way she might keep it. I thought I was safe to promise that, but by God, sir, the next brat she had had a twisted foot. I don't know how it happened. The niggers claimed she used voodoo charms. At any rate there's the fact. So that made four years she didn't do her duty by me. Never, since I bought my first nigger forty-one years ago, have I been so riled toward one of them as I am toward her. I've held my hand for business reasons, but I needn't do that much longer. My turn's coming. I'll make a field nigger of her pretty soon and keep her there till she's ready to go down on her knees and beg my pardon for what she's done, and own up that she's lived like a queen all her life and never knew it. I'll see to it that she gets the airs and sassiness welshed out of her. Oh, I'll break her yet!

But meantime fate has had another fling at her. By God sir, it's preposterous, the way that wench has caught it from all sides, after all. She's got exactly one child now. A brat about seven months old.

Yes that's what I'm going to tell you, what happened to Jim. I kept my word and didn't sell him. He was worth more to keep Millie good-natured and up to her duty, any way. I never had an offer for her club-footed cub. But mind you about a year ago, Jim came back from an errand to another plantation and brought the measles. Now this is where fate comes in again, flat-footed. Jim died, and the two Millie had left died. She only had two, fortunately, for I've kept hers sold down pretty close the last ten years. But not another pickaninny on the place, though most of them had it, took any harm from it.

Talk about fate! I tried to make Millie see that the Lord was punishing her for not having done her duty in that state of life in which it had pleased Him to place her. Millie got religion four or five years ago, and I thought that ought to be just the argument to touch her heart, but she only spit at me. I mean exactly that, spit at me. It makes them mighty sassy, these wenches, when they think they're so valuable for breeding purposes that you won't beat them. I've made it a rule to keep business considerations first, but Lord, I don't quite know how I've happened to stick it out in her case.

Oh, yes, Millie realizes that her breeding days are about over. But she thinks I'm going to sell her. I always sell 'em with their last brat you see, while they're still useful, and she knows that. There isn't an old negress on the place. And Millie thinks d'you see, that because I have put up with her impudence for business reasons, that I shall go right on and sell her, just the same as any other wench, at a certain age. But no; I sha'n't sell Millie. I've got a few scores with her, and I guess I can afford to settle them. No, she isn't a field hand yet. This last brat of hers needs her for a while still.

Well, as I was saying that's the way fate looked after Jim and the two others. I lost two likely niggers that time. I don't count Jim among my losses, but it's always been a sort of consolation to me that Millie lost him too. She took on like mad at the time, and if she hadn't found religion good and strong, I don't know what methods we could have used to calm her down. But after a time, sir, she had the impudence to tell me that she was glad the Lord took them before I had a chance to sell them

down the river. I've chalked that up against her too. She spends her time between praying the Lord for deliverance and for vengeance on me. As if the Lord interfered in the affairs of niggers. I can't notice that he concerns himself particularly with the affairs of white folks. It's all chance—and business ability.

Yes, yes, perhaps the Lord did interfere when he sent you along to get my little shaver out of the danger his fool of a nurse had let him into. My God! If I lost him! He's the only one I ever had. I didn't marry till fifty-five, and I shouldn't have then if I hadn't wanted an heir.

Eh! Oh, they don't count. Do you suppose any southern gentleman takes account of *them*, when he makes his will?

*Sell Millie?* Zounds, man! Haven't I made it plain that she's had my dander riz these fifteen year, so's it's made it hard for me to keep a cool business head where she's been concerned? She's going to the cotton field just as soon as the cotton's ready to pull. That nigger's *got* to knuckle down to me on her bended knees, if I have to half kill her to get her there. I'll break her as I'd break a wild horse. Do you suppose I've bided my time, and stood her impudence for business reasons, to be done out of my turn at the last moment?

I know, I know, I understand my debt to you, sir. If you hadn't got to the little chap just when you did—my God, I'd have let my whole bunch of niggers go, when I saw the slim chance he had. But ask me anything else. Anything in reason, sir, and it's yours.

Zounds! I knew you were a preacher, a preacher and a northerner. Why did I have to babble to you about the wench Millie? Our southern clergymen, sir, preach the Bible, sir—that a slave should be subject to his master in all things!

Well, you've got me down sir, I won't deny it. But I won't sell Millie. If that's the only way I can square my big account with you, I'll give her to you, sir. Yes, and the brat. Lord! This comes near being more than I can stand! What'll you do with her?

Well, by the great horn spoon!

If anybody had told me last week, that I'd give Millie away to a preacher from New York who was going to set her free I'd have killed myself laughing at him! By God! I would, sir!

I've a notion the Lord has took notice of Millie's prayers at last. I'd never have believed it! Here's her "deliverance."



But there ain't any vengeance on me in sight, I'm relieved to notice.

It's a remarkable coincidence, sir! If you hadn't had the nerve and grit to do what you did for the little lad, when it might have meant death for both of you sir—oh, I appreciate your courage, sir, b'Gad, I do! And if, on the top of that, I hadn't let my tongue wag like an old fool's about Millie—

Well, I'm sorry. I'll make no bones of that. But I pay my debts of honor on demand. On demand, sir. Millie's yours. Yes, and the brat.

I'll make out the papers in the morning.

*To be continued.*

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## FAITH.

By JOHN B. OPDYCKE.

I know that I have seen it all before

And felt and heard and sensed in subtle way,  
The flowers that bloom beside the cottage door,

The bird that sings its blithest summer lay;  
The field, the brook, the hill, the vale, the shore,

The sea, the sky, and all their moods essay—  
The swell of June, the white of winter frore,

The height and depth of soul—all these, and more:

The pressure of thy hand, thy constant smile,

The heart that throbs in unison with mine,  
The mutual merge of spirit that the while

Exalts the joy at friendship's golden shrine,—  
Yes, all have been before I know right well,  
But how, or when, or where, I cannot tell.

## CHOICE EXTRACTS AND TRANSLATIONS.

BY A FELLOW OF THE ROSICRUCIAN SOCIETY.

“ONE OF THE GREAT LESSONS OF LIFE.”

**I**T is of the highest importance that all should remember that they are in intimate connection with the unseen part of the universe, from which they draw their life, and from which it is impossible that they can disentangle themselves; and that in the degree in which they rise morally here, will they unconsciously to themselves become associated with high moral intelligences there, and create, as it were, for themselves, the home and the society which they will find waiting to receive them.

Let those who have sown in tears here know that, if they have learned the lesson their grief and sorrow were intended to teach them, the harvest will be found and gathered on the other side. There is not an atom of suffering—and suffering like everything else, is composed of atoms—which they have endured here which has been wasted, for it is a peculiarity of the atoms of the emotions, that they become transmuted by the amount of divine vitality which can be projected into them during their earthly passage. The suffering and the pain and the misery of the world are its dross, but they are all capable of being transformed in the crucible of life into pure gold. Every pain-atom, whether it be moral or physical pain, becomes a joy-atom when it has done its work of purification here and passes upwards, like incense, to that bright atmosphere, where it condenses into a joy-atom and forms a piece of substantial happiness, waiting to be entered into by the one who felt the agony of it on earth, and who, instead of repelling them, cherished it as a priceless gift from the Divine, for it contained within it the “Open Sesame” to the New, the Higher Life.

## THE SEPHER HA-ZOHAR—THE BOOK OF LIGHT.

Containing the doctrines of Kabbalah, together with the discourses and teachings of its author, the great Kabbalist, Rabbi Simeon ben Jochai, and now for the first time wholly translated into English, with notes, references and expository remarks.

BY NURHO DE MANHAR.

(Continued from page 253.)

**S**AID Rabbi Simeon: "Furthermore, we learn that the Sabbath is an image of the world to come; and so it is, for the sabbatical year is a type of the year of Jubilee. The new life which is imparted during the sabbath is hinted in the word *zacor* (remember), and when it enters into the soul of man, joy and gladness prevail throughout the world, everything ungodly and profane becomes banished and sorrow and sighing are done away; as it is written, 'In that day the Lord shall give rest from thy sorrow and from thy fear and from the hard bondage wherein thou wast made to serve' (Is. xiv. 3). On the Sabbath evening, therefore, ought everyone to eat of the different articles of food that have been prepared, symbolizing thereby the universal canopy of peace which includes under its cover everyone, if there be no encroachment on the food prepared for the morrow. The lighting of the Sabbath candle is devolved on the wives of the holy people, the reason of which is that as by a woman the heavenly light became extinguished, so by woman must it be made to reappear. Another and more important reason is, the canopy of peace signifies the *Matronutha* of the world, or the Holy Spirit whose emblem is a woman, whose expressed desire it is that a woman should be charged with lighting the Sabbath candle, as being not only an honor, but a great benefit for the procreating of good and holy children who shall become as lights in the world and distinguished for their knowledge of the secret doctrine. By it, wives will obtain long life for their husbands and will also become sources of light and instruction in their household and marital duties. Remark also that the Sabbath consists of a day and a night. The words 'remember' and 'keep' have one and the same meaning as it is written, 'remember the Sabbath day



to hallow it' and also 'keep the Sabbath day and hallow it' (Deuter v. 12). The words *zacor* (remember), *shemor* (keep), referring to the male and female considered as a whole. Blessed the lot of Israel whose hospitality the Holy One deigns to accept and enter into the place they provide for Him! As it is written, 'Happy the people who enjoy these blessings! happy the people whose God is the Lord' (Ps. cxliv. 15).

Said Rabbi Simeon: "It is written, 'God understandeth the way thereof and He knoweth the place thereof' (Job xxviii. 23). What signify the words, 'God understandeth? . . . ' They have the same esoteric meaning as the words 'And the rib which the Lord God had taken from man, made he a woman (Gen. ii. 22), which have reference to the oral law designated by the term 'way,' as it is written, 'Thus saith the Lord who maketh a way in the sea' (Is. xliii. 16), but the words 'He knoweth the place where it is' refer to the written law, which is designated by the word *daath* (knowledge). The name Jehovah Alhim is here written in full to show that the oral or traditional is the complement of the written law. These when combined are sometimes termed *hochma* (wisdom), and sometimes *binah* (understanding). They are also symbolized by the combined divine name, Jehovah Alhim (Lord God). The rib taken from the side of man refers to the non-luminous mirror or light of human intellect, as it is written, 'But on mine adversity (or rib) they rejoiced and gathered themselves against me' (Ps. xxxv. 15).

"The words 'had taken from man' signify that the tradition proceeded from the written law; 'made he a woman and brought her unto the man,' mean that these two kinds of law must of necessity be united together, as they cannot exist apart, the one supplying what the other lacks. These words also refer to the attachment of man and his wife that should always subsist between them. Another interpretation of the words 'God understandeth the way thereof' is, that as long as a daughter abides with her mother she is the object of maternal care, but when married it becomes her duty to look after the needs and wants of her husband, and therefore it is added 'and he knoweth the place where she dwells.'

"It is written, 'And He formed man.' In these words is expressed the mystery of the formation of man from the right and left sides of the sephirothic tree of life. Man was composed of two natures, the animal or lower self and the spiritual or higher self, and this because the former is necessary to the develop-

ment of the latter. It is the lower nature of man that excites the female principle. It is a tradition that the north that symbolizes the evil principles seeks attachment with the female and therefore is she called *ishah*, a term compounded of two words, *ash* (fire, man) and *H*, signifying the *yon*i or female principle. The higher and lower self cannot become united and harmonized so long as sexuality and carnal desire are dominant. The term *man* has already been explained, that at first it designated androgeneous man, but afterwards became sundered and separated.

"We will now explain further the esoteric meaning of the phrase, 'the dust of the earth.' When a woman marries she takes the name of her husband, therefore is he called *ish* and she *ishah*. He is designated *zadek* and she *zedek*, also he is described as *opher* and *zeb*, she as *ophar* and *zabiah*; as it is written, 'The glory (Zebi) of all lands' (Ezek. xx. 15). It is written, 'Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God' (Deut. xvi. 21).

"Is it not permissible to plant groves in any places not contiguous to the altar of God? In reply we say that the word *ascher* (groves) designates the husband and *ascherah*, the wife; as it is written, 'Bring forth out of the temple of the Lord all the vessels that were made for Baal (husband) and for *ascherah* (wife). The esoteric explanation of these words is this: the altar designates her, the Schekina, or divine spouse, and therefore it is forbidden to raise or build any other altar and present a spouse to God beside it. Note that the worshippers of the sun are termed worshippers of Baal, but the adorers of the moon, the adorers of Ascherah.

"The wife is called *ascherah*, derived from the word *ascher*, designating her husband. Why then are not they used any longer to distinguish a man and his wife, and also the celestial husband and spouse? Because the word *ascherah* comes from *asher* in the same sense as found in the words, 'And Leah said, Happy am I, for the daughters will call me blessed, and she called his name Asher' (Gen. xxx. 13). Now the altar of God on the earth is not honored and blessed by heathen nations, but despised, therefore the terms *Ascher* and *Ascherah* are not longer applied to the altar symbolizing the celestial husband and spouse, nor to a man and his wife; and this is the signification of the words, 'Thou shalt not plant the *ascherah* near the altar,' that is, thou shalt not present to God any other spouse

than the legitimate one, the altar of Adamah (earth), as it is written, 'An altar of earth shalt thou make unto me' (Ex. xx. 24).

"It is also written, 'And breathed into his nostrils the breath of life,' meaning that the earth was then made fruitful as is the female by the male, for it is animated with life-giving principles and force. Furthermore, man is endowed with a two-fold nature and thus able to develop the lower self, by which his earthly frame is animated. 'And the rib which the Lord God had taken from man, made he a woman.' The full divine name Jehovah Alhim is here used, and are the father and the mother who prepared her and brought her unto the man. The word 'rib' denotes the mystery expressed in the words, 'I am dark, but comely as the tents of Kedar and as the curtains of Solomon' (Cant. i. 5); for before marriage a woman resembles the non luminous mirror, that becomes radiated after the marital union for which her father and mother have prepared her, and so the scripture adds, 'and brought her unto the man' from which we infer that the duty of the parents of a bride is to give her into the keeping and care of her husband according as it is written, 'I gave my daughter unto this man for wife' (Deuter xxii. 16). From that time she goes with her husband into his house that is now hers, and it is his duty to consult with her on all matters appertaining to domestic affairs. Therefore it is written, 'And he lighted upon a certain place and tarried there all night, because the sun was set' (Gen. xxviii. 11), meaning that Jacob took the permission he enjoyed; and therefore from these words we infer that the conjugal union should be the result of consent and permission on the part of the wife after listening to her husband's voice of loving affection. If, however, there be no feeling of reciprocation, no conjunction ought to take place, for conjugality should always be voluntary and unaccompanied with unwillingness. 'And he tarried there all night for the sun was set,' teaching that conjugal duties should always be nocturnal. 'And he took up the stones of that place and put them for his pillow,' meaning that though a king possesses golden couches and fine robes, he prefers the bed prepared by his beloved spouse, though composed of stones; as it is written, 'And he laid down in that place to sleep.'

"Note what is further written. 'And Adam said, this is now bone of my bone and flesh of my flesh' (Gen. ii. 23). These were the words of Adam to draw Eve unto him and incline her to



enter into nuptial union and thus show that they are one and now undivided and unseparate in a higher sense than before. Then he begins to praise her that there is none like unto her, that she surpasses all other beings, the one deserving the name of woman; as it is written, 'She shall be called woman, words that pleased her, as it is written, 'Many daughters have done virtuously, but thou excellest them all' (Prov. xxxi. 29). 'Therefore shall a man leave his father and his mother and cleave unto his wife and they shall be one flesh' (Gen. ii. 24). That is to say that Eve was induced by these loving words of Adam to consent to enter into marital relationship with him and as soon as this was effected we read, 'Now the serpent was subtle' (Gen. iii. 7). In the moment that Adam and Eve became thus associated, the lower nature became excited and aroused by sexual desire in which it delights, as scripture saith, 'And when the woman saw that the tree was good for food she took of the fruit of it and did eat' (Gen. iii. 6), denoting that hitherto their love had been angelic and pure, but was now changed into carnal desire first arising in the woman and leading them to conjugal relationship, for a woman is the inspirer of love whilst man is the receptacle of it and in this resembles angelic beings whose actions are determined by pure love unblended and unmingled with carnal desire."

Said Rabbi Eleazar: "How can this be, will the lower nature with its passions and emotion remain attached to the female on high?"

*To be continued.*

## THE SCIENCE OF UNIVERSAL HARMONY.

The Correspondence between the Human Soul, Numbers, Geometry, Music, Color, Astronomy, Chemistry and the Human Body, and their Practical Application to Modern Problems.

BY KNUT M. PAULI.

(Continued from page 251.)

### XII.

#### THE HIERARCHY OF THE [6].

THE COSMIC hierarchy bearing this numerical name is *The Universal Rose*, often referred to as the Rosy Cross or the Rosicrucian Order. We do not wish to enter here into the activity of such orders in history; there is a considerable literature about it which, however, contains very little about the true symbols seen in the light of the science of harmony. As a rule, the rosicrucian symbols are covered with the dust of ages and described in a language unsuited to the modern esoteric movement. Esotericism should present spiritual truths so plainly as to cause the co-operation of the scientific world with the truths existing in the exoteric forms of religion. The time is past when esoteric truths should be written about in terms of the middle ages. What the world wants now is a clear explanation of the connection between things spiritual and things material. We will endeavor to explain such truths as the times will permit. Those who understand will read between the lines, others will not suffer from the omission of certain parts of the esoteric system. The public is not yet ready to treat esoteric philosophy in a becoming manner. Readers of such writings should endeavor to see the highest and noblest ideas related to certain symbols, otherwise the symbols will be degraded. In introducing new symbols to the public, we run the risk of seeing them misapprehended and distorted or, perhaps, degraded. The science of the rosy cross offers to the student an opportunity for higher development and there is a

corresponding danger of degradation. May we choose the right way!

The connection between number 6 and the symbols of the rose and the cross rests upon the facts that the number 6 is the projected value of 3,  $1 + 2 + 3 = 6$ , and is also the interior value of 21, for  $1 + 2 + 3 + 4 + 5 + 6 = 21$ , the digits of 21 again making 3. The force from the Order of the [3], the flame of life, animates the Order of the [6], the Rose, whose force fills the Order of the [21], in which is explained the nature of the three higher planes by the vibratory power of the word, A U M. These three Orders are governed by different actions of the triple key. In Figure 91 we have shown the diagram of the [6] on the circle of notes. C is head of the key-group by the power of the double flame or the six-pointed star, created by reflexion of the first triangle C E G'. The six points on this triangle marked from 1 to 6 are the original seats of force; then the fine dotted triangle 2 3 5 is formed and the corners projected to the circle, whereby the reflected triangle A' D F' is produced. The triangle C E G' is thus divided into four smaller triangles which form the tetrad, if folded together. We may call the [6] the *unfolded tetrad of life*. In the tetrad the six edges keep balance; in each pair of lines one is at right angles to the other and forms a two-fold cross in space. The power of the unfolded tetrad or the sixpointed star, regarded as a balance of six lines, is concentrated in the note C, and the key-group formed in the usual way, by borrowing force from the proper hierarchy; the sevenfold formation of the scale belongs elsewhere. Each Order has its own characteristics, but it can serve in the capacity of the other Orders by adapting itself to other modes of action. In the case of forming a sevenfold key-group the note C imitates the note D in the fundamental group by introducing other numbers of vibration in the same proportion as in the D group. Each note or force in the group of seven has all the other six in itself; they constitute one entity.

The Order of the [6], or the red ray of the planet Mars, is connected with two ideas which seem very different to each other, war and love. It is the different actions of the human as well as the cosmic *blood* that gives birth to the traditions of the rosy cross. What seems to be different activities existing within the sphere of action of a certain hierarchy, is best explained from the idea of sub-force within a greater hierarchy, and from the difference between the two geometrical, complementary



cones of power, representing the involution and evolution of a cosmic element or entity. In presenting the cosmic symbol of the universal rose in the light of harmonic geometry and the corresponding spiritual consciousness, we have to study the figures called the dodecahedron or regular twelve faced solid, and the icosahedron or twenty faced solid. These two figures offer a field of comprehension of higher truths which is not possible with any other figure, the globe excepted, in which is the ultimate perfection of all things, the Order of the [1]. Although more complicated than the tetrad, which gives the first and purest principles, we find that the complications of the two greater solids is so beautiful, regular and interesting that it will repay the time spent over their difficult details.

The figure of the globular zodiac, which we presented in Figure 62 of these articles, must first be distinguished from the globular figures producing the truth of the universal rose, shown in Figures 92 and 93. If we place twelve globes of equal size round a thirteenth in such a way that the center of each globe coincides with one of the twelve corners of the icosahedron or with the center of one face of the dodecahedron, that is, if the globes are placed *perfectly equal in twelve directions of space*, we get the pictures of Figures 92 and 93 according to the angle of observation, which in the first case is from a triad of globes and in the second case from one end globe. The first group of globes, Figure 92, shows the sixfold division of the circle, the second, Figure 93, shows the fivefold, or the tenfold. It is from Figure 92 that the globular zodiac is produced by a rolling action of the six outer globes, three upward and three downward, on the surface of the central globe, 30 degrees round, until these six outer globes come in the same horizontal plane; they appear then, if projected on the paper, *in twelve directions of the circle*, like the cusps of the twelve zodiacal signs. This rolling action of some globes which is made in order to present another truth, corresponds to the descending from a universal consciousness to a limited consciousness; for it is evident that the impossibility for mortal mind to look at a thing from all sides necessitates projected pictures, that is, rotation of certain elements until they come in a position understood through the eye. If we should apply the same phenomena to music we would find that the real source of music is in a cosmic consciousness from which the sound vibrations have been projected in a similar way as the surface zodiac has been projected directly from the

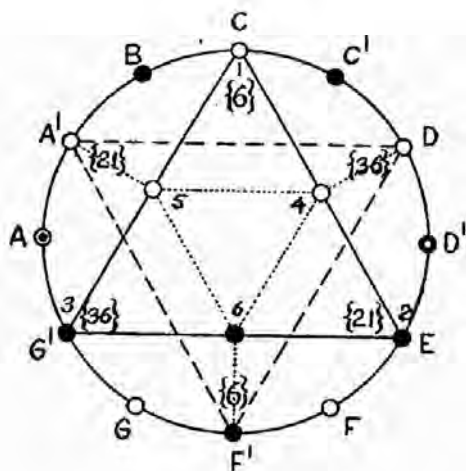


Figure 91.

*The double flame chord of the [6].*

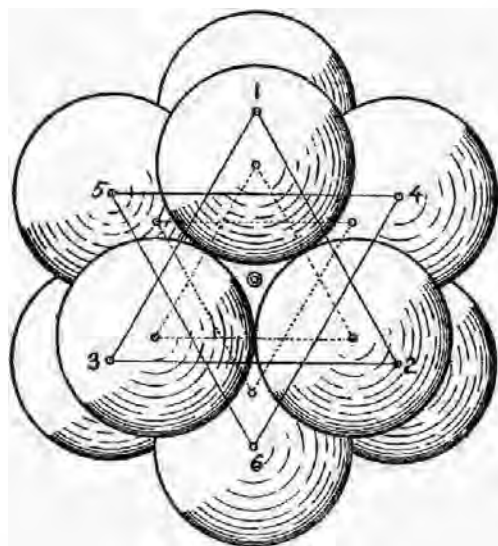


Figure 92.

*The globular dodecahedron.*

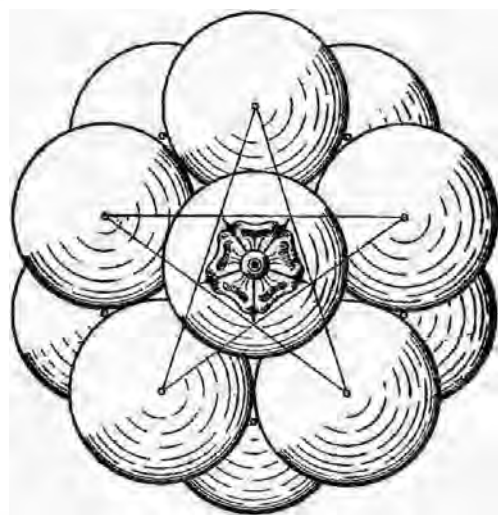


Figure 93.

*The Universal Rose.*

globular zodiac and indirectly through a rotary movement from the globular dodecahedron or the universal rose. Here is the connection of the rosy cross with the zodiac, the Order of the [6] with the [36]. All hierarchies meet in the globular dodecahedron; the angles, lines, faces and corners contain the harmonic numbers 2, 3 and 5, see Table XXXVII. From these numbers all the regular solids are formed, thus identifying their origin with the real source of music or harmony.

TABLE XXXVII.

*The regular solids.*

	Corners.	Edges.	Faces.
The tetrad has	4	6	4 triangles.
The cube or hexad	8	12	6 squares.
The octahedron	6	12	8 triangles.
The dodecahedron	20	30	12 pentagons
The icosahedron	12	30	20 triangles.
The globe	0	0	1 spherical surface.

The globular zodiac is not absolutely regular towards all directions of space for three and four globes touch each other alternately producing triangles and squares to the eye, whereas the globular dodecahedron presents only triads of globes touching each other, as seen in Figures 92 and 93.

The rose should be shown as having five open petals and a central bud, like the five pointed star with the central point, which represents the governed *balance between six points* in the plane. This is the man or a half human being. With the other half, the woman, the complete zodiac is reached, which is a movement of creating energy twice round a circle, or 720 degrees. This double zodiac is represented in the globular dodecahedron, where six globes producing a single zodiac is joined to six complementary globes, and ruled from the thirteenth central globe, giving the most perfect illustration of the laws governing the complete immortal being, man-woman.

The cross upon which the rose is attached is the cross of matter, on which spiritual man is crucified. The crown of thorn from the bush of roses on the head of Jesus symbolizes the initiation into the Order of the sacred rose. The nature of the complete cosmic cross is the *balance between six lines*, representing the six directions in space north, south, east, west,



zenith and nadir. In the early part of this work we showed how these six directions produced the octad or regular eight faced solid, and the triple circle, see Figures 15 and 17. The triple cross in space is the fuller symbol of the dual cross in the plane. It is on the triple cross that the universal rose is crucified; here the full meaning of number six is illustrated in a cosmic process of infinite meaning and holy nature. In the six pointed star consisting of two interlaced triangles, the *sixfold law* is made manifest by the perfect balance in the plane of *six lines*, expressing the truth of the holy rose in a certain direction of the twelve globes, whereas the other projection representing the five pointed star as the rose is the balance between *six points*. Compare Figures 92 and 93. Each picture presents to the eye the truth of the universal rose in all the twelve directions of space—where a master guardian stands in the great temple of initiation personifying the cosmic truth of the complete involution and evolution of Man.

There is another property of the numerical names of the eight Orders, which more fully illustrates the “noble eightfold path” towards wisdom and immortality. This law is seen in Table XXXVIII. and shows the connection between the different Orders in another light than that seen by the help of Table XXXVI. alone.

TABLE XXXVIII.

*The Four Squares of the Temple.*

$1 = 1 \times 1$	}	$1 + 3 = 4 = 2 \times 2 = 2^2$
$3 = 1 \times 3$		
$6 = 2 \times 3$	}	$6 + 10 = 16 = 4 \times 4 = 4^2$
$10 = 2 \times 5$		
$15 = 3 \times 5$	}	$15 + 21 = 36 = 6 \times 6 = 6^2$
$21 = 3 \times 7$		
$28 = 4 \times 7$	}	$28 + 36 = 64 = 8 \times 8 = 8^2$
$36 = 4 \times 9$		

The numerical names are here found to be made by an increasing multiplication of the simple whole numbers 1, 2, 3 and 4 with the odd numbers from 1 to 9. Two and two Orders form a square which is seen to the right in the table. There are four great squares to represent the twelve hierarchies or the seven active Orders. In the Temple, each such square is within the next one, the 4 within the 16 within the 36 within the 64. Each

side of a square is 2, 4, 6 and 8 or the double of the numbers 1, 2, 3 and 4. The Temple represents the fourth degree of evolving humanity, and is thus symbolized by the Square of Form.

The number 6 is peculiar in that it consists of both a sum or a product of the first three numbers,  $1 + 2 + 3 = 6$  and  $1 \times 2 \times 3 = 6$ . This indicates the nature of the Order in relation to the three higher planes. The process of addition and multiplication are in this Order joined into one; whereas, for instance, the difference between the Orders of the [10] and the [21] is seen by the fact that  $10 = 3 + 7$  and  $21 = 3 \times 7$ . Addition means an interior straight action towards the outside in radial direction, and the multiplication suggests a rotation in a circle which is the complementary mode of motion. If 7 is taken 3 times it means a circle of 7 traversed 3 times, but if 7 is added to 3 it means an extension of the law of 7 in one direction into a higher or more complete form. The two modes of motion or consciousness are joined in the Order of the Rose, and in the globular pictures of the universal rose these two kinds of consciousness are manifested by the combination of tenfold and twelvefold division. The tenfold straight projection of the sephirothic powers is produced after a successive rotation of 36 degrees for each of the ten points of the circle, and the twelvefold circular projection is produced by a straight action of the globular zodiac into the plane, thus harmonizing the two motions into one complete spiral law which creates, preserves and transforms according to the great triple law of the Order of the [3], projected into its double form, the [6], or the sacred rose. It is by the use of *straight and rotary consciousness* in their right proportion that the secrets of the inner worlds are solved.

The Order of the [6] is represented in our planetary system by the planet mars, in the lower regions the planet of war and bloodshed, in the higher, the planet of purified love and sacrifice. The metal iron is usually connected with this hierarchy, it brings the force and the power, be it in the weapon that kills the enemy or the great universal love which *penetrates* the universe with the power of steel. The higher mars element must be present to make the love positive and active; it eliminates the lower element of desire from the same ray, transforms the blood-red color into the rosy love force which has been the joy and despair of poets for ages, and which exists as a fact not merely in human beings but in the great cosmic entity called the great Master of the Rosy Ray, who governs the true rosicrucians on earth.

The bloodshed on the lower planes is but a symbol of progress, sacrifice and transformation of a lower form into a higher through the portals of death, which is the door to light. The cruel god of war is in reality the great master of the holy rose, whose mission—because of the veil of matter which covers mortal eyes—is misunderstood; he must be active even in the war of nations, not because it pleases him to see man murder, but because he tries to transmute the tears of humanity into the highest blessing. He knows that on the lower steps of evolution war is necessary, and by the spiritual energy poured out on humanity from the kingdom of the rose, he raises the cruelty and the low desire into the higher forms of activity and love, which is the essence of his own being. He is the warrior of the sky, this great hierophant, and he leads his initiates, the brothers of the golden and rosy cross, through his iron will and his purified love, from the bonds of matter towards the spheres of spirit and immortality.

*To be continued.*

Error in the June, 1909, number of THE WORD: In The Science of Universal Harmony, page 183, line 14, in place of the word "Living" read "Giving."

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## HARMONY.

By T. A.

Make thine own harmony; all doth depend  
Upon thyself. External cannot aid.  
If thou art ill at ease within thy soul  
Not costly palace e'en can give thee peace,  
Nor all the gold and gems of lavish earth  
Attune the harsh discordant strains that vex  
Thine inner ear. Make thine own harmony  
Nor e'er upon another lay the blame  
For thy disquietude. All life is this;  
To tune the harp of being to His calm.



## MOMENTS WITH FRIENDS.

*Is there any ground for the claim of those who say that the souls of departed men incarnate in birds or animals?*

There is some ground for the claim, but the statement as a whole is untrue. Human souls do not reincarnate into birds or animals unless these terms are applied to human beings. After the death of a human, the principles of which his mortal part was composed return into the respective kingdoms or realms from which they had been drawn for the building of the body of the mortal man. There are many grounds on which the claim may be made that the human soul may return to life in the body of an animal. The chief cause of such statement is superstition and tradition; but tradition often preserves a deep truth in absurd literal form. Superstition is the form which was the basis of former knowledge. One who holds a superstition without knowing what it means believes in the form, but has not the knowledge. Those who in modern times believe in the tradition that human souls do reincarnate into animals, cling to the superstition or tradition because they have lost the knowledge which the outward and literal statement conceals. The purpose of incarnation and reincarnation of the mind into bodies is that it shall learn what life in the world can teach. The instrument through which it learns is the animal human form. After it has passed from one human form at death and is about to reincarnate it builds up for itself and enters another animal human form. But it does not enter any of the species of animals. It does not enter a body of an animal. The reason is that the strictly animal form will not offer the opportunity for continuing its education. The animal body would only retard the mind. The mistakes of one life could not be rectified by the mind in an animal body if it were possible for the mind to be in an animal body, because the animal organism and brain could not respond to the touch of the individual mind. The human stage in the development of the brain is necessary for the mind to contact the human animal form; the animal brain is not a fit instrument

for the human mind to work through. If it were possible for the mind to reincarnate into an animal, the mind, while so incarnate, would be unconscious of itself as a mind in the animal body. Such incarnation of the mind in an animal body would be to no purpose, as no mistake could be corrected and atoned for. Mistakes can be corrected, wrongs righted and lessons learned and knowledge acquired only while the mind is in a human body, and can contact a brain which will respond to its touch. It is therefore unreasonable to suppose that anything could be accomplished by a law that a mind which has acted through a human form should incarnate into any of the animal types.

*It is said in the Editorial on Thought, The Word, Vol. 2, No. 3, December, 1905, that: "Man thinks and nature responds by marshalling his thoughts in a continuous procession while he looks on with wondering gaze unmindful of the cause. . . . Man thinks and fructifies nature by his thought, and nature brings forth her progeny in all organic forms as the children of his thoughts. Trees, flowers, beasts, reptiles, birds, are in their forms the crystallization of his thoughts, while in each of their different natures is a portrayal and specialization of one of his particular desires. Nature reproduces according to a given type, but the thought of man determines the type and the type changes only with his thought. . . . The entities experiencing life in animal bodies must have their character and form determined by the thought of man until they themselves can think. Then they will no longer need his aid, but will build their own forms even as the thought of man now builds his own and theirs." Can you explain more fully how the different thoughts of man act on the matter of the physical world so as to produce different kinds of animals such as the lion, bear, peacock, rattlesnake?*

To answer this question would necessitate writing an article such as one of The Word editorials. This cannot be

done in the space devoted to Moments with Friends, and it must be left to the editorial department of this magazine. We shall attempt, however, to outline the principle by which that which is stated in the above quotation is accomplished.

Among all living creatures man is the only being who has the creative faculty (as distinguished from procreative.) The creative faculty is his power of thought and of will. Thought is the product of the action of mind and desire. When mind acts on desire thought is generated and thought takes its form in the life matter of the world. This life matter is on a super-physical plane. The thoughts which take form exist in the super-physical state on the plane of thought. Desire as a cosmic principle acted on by the mind of man produces thoughts according to the nature of the mind and the desire. These thoughts when so produced are the types of forms which appear in the world, and these types of forms are animated by certain entities or phases of life which cannot create forms for themselves.

Man has within him the nature of every animal in the world. Each animal type or species represents a particular desire and is to be found in human beings. But though all animal natures are in man, he, that is, his type, is human, and the animals in him are seen at such times only as he allows passions and desires to take possession of and manifest their nature through him. It is as though all animal creation were of so many strands which were drawn together and wound up within his body and he is the composite animal of all animal creation. Watch the face of a man when he is seized by a paroxysm of passion, and the nature of the then dominant animal will be clearly seen in him. The wolf looks out of his face and can be seen in his manner. The tiger pants through him as if he would rush on his prey. The snake hisses through his speech and glitters through his eyes. The lion roars as anger or lust works through his body. Any one of these gives place to the other as it passes through his body, and the expression of his face changes even in type. It is when man thinks in the nature of the tiger or wolf or fox that he creates the thought of tiger, wolf, or fox, and the thought lives in the

life world until it is drawn into the lower psychical worlds to give form to the entities coming into existence through procreation. All of these different animal types pass through the form and are given expression in the face of man as pictures moved behind a screen. However, it is not possible for the wolf to look like a fox or the fox like a tiger or either of these like a snake. Each animal acts according to its nature and never acts like any other kind of animal than itself. This is so because, as stated in the quotation, and as will be later shown, each animal is a specialization, a particular type of desire in man. Thought is the creator of all forms in the world, and man is the only animal which thinks. He stands in relation to the physical world as God, the creator, is said to be related to man. But there is another way in which man is the cause of the appearance of animals in the physical world. This will also explain one of the many meanings of and is the reason for the statement in ancient scriptures that man may reincarnate or transmigrate into the bodies of animals. It is this: During life the desire in man is a manifold animal principle, which has no definite form. During the life of man, the desire in him is ever changing, and no definite type of animal remains in evidence very long with him. The wolf is followed by the fox, the fox by the bear, the bear by the goat, the goat by the sheep and so on, or in any order, and this continues usually through life unless there is a pronounced tendency in a man where one of the many animals dominates the others in his nature and he is a sheep or fox or wolf or bear all his life. But in any case, at death, the changing desire of his nature is fixed into one definite animal type which may still have for a time the human astral form. After the mind has departed from its animal, the animal gradually loses the controlling outline of the human and takes on its true animal type. This animal then is a creature with no vestige of humanity. It is this animal which will coalesce with the thought type created for it and according to the thought type and its animal nature it is born into the world through an animal body of its kind which was previously called into existence in the same manner.

A FRIEND.

When ma has passed through mahat, ma will still be ma; but ma will be united with mahat, and be a mahat-ma. —The Zodiac.

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## ADEPTS, MASTERS AND MAHATMAS.

*(Continued from page 267.)*

**M**AHATMAS do live apart from ordinary men, not because they dislike or have grown apart from them, but because it is necessary that their habitations are far from the atmosphere of the market place. The dwelling place of a master is also removed from the rush of life and desires in a large city, because his work is not in a maelstrom of desires of physical existence, but with orderly systems of thought. The adept, too, seeks a habitation away from the cauldron of physical life, because his studies must be conducted quietly, but when necessary he enters into and may live an entire life busily engaged with affairs of the world. The adept is particularly concerned with forms and desires and the customs of men and with the changes of these; therefore he must at times be in the world.

Adepts, masters and mahatmas do not choose their physical abodes because of likes or prejudices, but because it is often necessary for them to live and act from certain points on the earth's surface which are best suited for their work. Before selecting a physical habitation and center from which their work is to be done, they must consider many factors, among them, magnetic centers of the earth, freedom from or prevailing of elemental conditions, the clearness, density or lightness of the atmosphere, the position of the earth in relation to sun and moon, the influence of the moonlight and sunlight.



There are seasons and cycles in which the races of man and his civilizations come and go in each age of the earth. These races and civilizations appear and proceed around the earth's surface within a zone. The path of the centers of civilization is like that of a serpent.

There are geographical centers on the earth's surface which have served as the stages on which the drama-comedy-tragedy of life has been enacted again and again. Within the serpentine path of civilization is the zone of human progression, while those not belonging to the age may live on the borders of or away from the zone. Adepts, masters and mahatmas select their habitations, with respect to the progress of man, along this path of civilization. They live at such points on the earth's surface as will enable them to deal best with those with whom they are concerned. Their dwellings away from men are naturally in caves and forests and on mountains and in deserts.

Caves are chosen, among other reasons, because in their recesses bodies undergoing certain initiations are protected from atmospheric influences and the influences of the moon and sunlight; because of the sympathetic magnetic action of the earth in stimulating and developing the inner senses and the inner body; because of certain races who live in the interior of the earth and who may be met with in the recesses of the earth only; and because of means there available for rapid and safe transportation through the earth which cannot be had over the earth's surface. Such caves as are chosen are not mere holes in the ground. They are the gateways of avenues leading into grand courts, spacious halls, beautiful temples and vast spaces within the earth, awaiting those ready to enter them.

Forests are chosen by some adepts and masters on account of the activity of vegetable life and animal forms, and because their work may be with the life and types of animals and plants, and because the vegetable and animal forms are dealt with in the instruction of their disciples.

Mountains are the resorts of adepts, masters and mahatmas, not only because of their geographical positions, the seclusion which they afford, and because the air is lighter, purer and better suited to their bodies, but because from mountains certain forces can be best and most easily controlled and directed.

Deserts are sometimes preferred because they are free from demoniacal and inimical elementary presences and influences,

and because the dangers attending travel over desert country will keep inquisitive and meddlesome people away, and because the sand or underlying strata afford magnetic and electric conditions necessary to their work, and generally because of climatic advantages. Great deserts are usually free from these elementary presences because great deserts have been ocean beds. Though these ocean beds may have been the scenes of human life before they became such, the atmosphere has been cleared and purified by the submerging of the land. When the waters of the ocean roll over a country they destroy not only the astral bodies of beings who have lived there, but they also disintegrate the elementaries; that is, inimical desire-bodies of human beings who have lived there. The old countries of Europe which have been above water for thousands of years, and have given birth to family after family of the old races, have hovering over the land the presences of many of the old heroes who have lived and fought and died and who persist about the earth in a thought body, nourished and perpetuated by the thought of the people. Pictures of the past are held in the atmosphere of such lands and are sometimes seen by those who put themselves in touch with the life of the past. Such presences often retard progress by holding the pictures of the past over the minds of the people. A desert is clear, and free from such influences.

Positions of importance on the earth, such as those where cities stood or stand, where rivers rolled or now flow, where volcanoes lie dormant or are active, and such places as are selected by adepts, masters and mahatmas as abodes are centers where invisible worlds and cosmic forces contact, enter or pass through or out of the earth. These points are physical centers which offer conditions under which cosmic influences may be more easily contacted.

Temples are built at important centers which are then used by adepts, masters and mahatmas for such purposes as the initiation of the inner bodies of their disciples into sympathetic relation with universal forces and elements, or the instruction of their disciples in the laws by which such forces, elements and bodies are controlled.

Adepts, masters and mahatmas may exist in their physical bodies in such places as outlined. They do not live in disorder and confusion. No master or mahatma would live with a people who persist in wrongdoing and who constantly act against law.

No master or mahatma would live in the midst of discord or among impure physical bodies.

A few reasons have been given why adepts, masters and mahatmas select caves, forests, mountains and deserts as temporary or permanent abodes. It must not be supposed that every person who lives in a cave or a forest or on a mountain top or in a desert, is an adept, master or mahatma, though these places are adapted to their work. Those who seek to meet and know an adept, master or mahatma may go to caves, forests, mountains or deserts, and meet many people in each of these places, but will not know an adept, master or mahatma even if they stood before one, unless the seekers had some means of knowing him, aside from his physical appearance or from the location where they find him. One is not an adept because he lives in places removed from the habitations of men. Many strange looking human beings live in many of the places described, but they are not adepts, masters nor mahatmas. Living in a desert or on a mountain will not make a man a mahatma. Half breeds, mongrel types and degenerates of the races of men are found in those out of the way places. Men who are dissatisfied with or have a grudge against the world and their fellow-men have gone and go to lonely places and become hermits. Human beings with fanatical tendencies or religious mania have selected for themselves dismal and dangerous places to work off their fanaticism or give vent to their mania by doing penances through ceremonies or bodily torture. Introspective men have selected a waste country or deep forest as places of study. Yet none of these are adepts, masters or mahatmas. If we find men as natives or as old residents or as travellers, in desert or mountain, in forest or cave, and whether they be beetle-browed and uncouth or be handsome and polished in manner and speech, yet are neither their appearance and manners nor the place where they are found, indications that they are adepts, masters or mahatmas. Passing through a chemical laboratory one meets many students, but unless they are seen at their work and the instructions are heard which they receive he will not be able to distinguish between the students, assistants, professor or strangers, who may be present. In the same way one would hardly be able to distinguish an adept by his physical appearance or manner from others.

How can we know or meet an adept, master or mahatma, and would there be any advantage in such a meeting?



As has been indicated, an adept is a being distinct from his physical body; as an adept he lives and moves consciously, in the astral or psychic world. A master is a distinct being, aside from the physical body in which he lives, and as a master he thinks and acts in the mental world. A mahatma is a being quite different from his physical body, and as a mahatma he exists and knows and has his being in the spiritual world. Either of these beings may have and live in his physical body, but the physical body will give comparatively little evidence of who its inhabitant is.

To know an adept in the same manner as we know a physical body of a man, we must be able to enter the psychic world and there see the adept in his own world. The adept may make himself visible as an astral body and allow his body to be touched. Beings and creatures of the astral world have appeared in human form and subjected themselves to the senses of sight and touch in the physical world and have disappeared and faded away again even while being held by physical men, but those who held them were unable to tell anything except that they saw an appearance, touched it and saw it disappear. When a thing is brought from the invisible astral world into the physical world the man who is limited to his physical senses alone cannot understand the astral appearance except in physical terms, and none of the accompanying phenomena, if there be any, can be understood except in physical terms. Therefore, to know an astral creature or phenomenon or adept, one must be able to enter at will into or to look down upon the astral world. A master may look down upon, from the mental world and know anything in the astral world. An adept in the astral world may and will know another adept in that world; but an ordinary human being cannot really know an adept as an astral being because he has no such corresponding body as has the adept and therefore he cannot prove him. To enter and know the astral world from the physical, one must know in the physical those things and forces of the physical which correspond to the elements, forces or beings in the astral world. A medium enters the astral world, and frequently describes certain appearances, but the medium does not know about such appearances anything more than a child would know of differences and values of landscapes, or the materials used in painting.

The body or form of a master, as such, cannot be known by any of the physical senses, nor can it be known through, though

it may be noticed by, the inner astral senses. A master does not deal directly with the forms of the astral world as does the adept. A master deals with thoughts chiefly; when desire is dealt with it is controlled or changed by him into thought. A master raises desire into thought and directs life by thought not merely as a human thinker would. A human thinker deals with life and changes desire into form by his thinking. But the human thinker is as a child in a kindergarten at play with building blocks when compared to a master, who would be as a builder capable of designing and directing the construction of edifices, mines, bridges and ships. The human thinker neither knows the material which he uses nor the essential nature, form or terms of existence of his thoughts. A master knows all this and, as a master, he deals consciously and intelligently with the life forces of the world and with the thoughts and ideals of men.

A mahatma body, as such, cannot be sensed by a physical man any more than a physical man is able to sense the presence of the ether of space; like the ether of space, the body of a mahatma requires finer faculties, of a mental and other than of a physical nature, to perceive it. A mahatma deals with the spiritual nature of man. Training men to think is a master's work, and instructing them in the transmutation of forms is an adept's work. A mahatma acts by knowledge in the spiritual world and deals with the minds of men when they are ready to learn of and enter the spiritual world and will live according to and by the laws of the spiritual world, in which all other manifested worlds are included.

It is useless, then, to guess that this or that person is or is not an adept, master or mahatma. It is folly to go on a mahatma hunt. It is foolish to believe that adepts, masters and mahatmas exist because some one in whom the believer has confidence says that this or that person is an adept, master or mahatma. No authority whatever outside of one's own knowledge is sufficient. If the existence of adepts, masters or mahatmas does not seem reasonable, after one has given the matter consideration and has thought of the problem without prejudice, then he is not to be blamed for not believing in them. No one should believe in their existence until life itself will present to him such facts and conditions as will allow him to say with reason that he feels and sees a necessity for the existence of such intelligences.

To accept adepts, masters or mahatmas on the authority of some one in whom we believe, and to grant as true that an adept,

master or mahatma has said this or that, and to act on such suggestions and alleged commands unless they are reasonable, would be a return to the dark ages of ignorance and superstition and would encourage the setting up of a hierarchy by which the reason of man would be suppressed and he be subjected to fear and a condition of infantile life. Not by guessing, nor by wishing, nor by favor, but by an earnest and unselfish desire to know, an aspiration to the divine, by acting according to the knowledge of one's own better nature and the divine within him, and by a conscientious and unremitting endeavor to control one's lower by the better desires, and a careful, patient and continued effort to understand and control one's own thoughts, together with a feeling of the unity of life in all things, and with a sincere desire without hope of reward to gain knowledge, for the love of mankind: by these means one may come in contact with and prove and know, without harm to himself or others, of adepts, masters and mahatmas.

One is able to find an adept, or the adept will find him, when he has developed within himself somewhat of the nature of an adept, which is controlled desire. He is able to meet and prove a master as he is able to think and to live intelligently in the world of thought and when he himself has developed a body capable of living or thinking clearly in the thought or mental world. He will know a mahatma only when he has attained to a knowledge of his own individuality, knows himself to be I-am-I as distinguished from all other things.

Every one has the possibility of knowing adepts, masters and mahatmas; but it is a latent possibility, it is not actual ability. No one will ever be able to know an adept, master or mahatma, or to know the differences and relationships between them until he has at least apprehended these differences and relationships within his own make up. It is possible for a man to know these differences and to distinguish between the natures and beings within and outside himself even though he may not as yet have fully developed bodies equal to such beings.

By the inner senses, latent in most men, a man will find an adept. By his own power of thought and his ability to live in the thought or ideal mental world, a man may perceive and meet and prove a master. This he does by the thought body if he has developed one sufficiently. The thought body which each human being has is the body he uses when he dreams intelligently, in the dream world, while the physical body is asleep, and when



his dreams are not caused by disturbance of the physical body. If one can act in his dream body consciously and when he is awake, he will be able to perceive and know and prove a master.

Every human being has a body of knowledge. This knowledge body is his individuality, which is not always evident to him because of the confusion caused in his mind by his senses and desires. By no other means than by his knowledge, apart from his thinking and his sensing, can man know a mahatma. Each man's knowledge body corresponds to and is in nature similar to the mahatma body.

Each human being senses directly or apprehends vaguely the different principles within himself which correspond to adept, master and mahatma bodies. The astral form body which holds the physical matter in form, linked with the desires which surge through his form body, is that by which a man will be able to tell an adept; but he will be able to tell to that degree only to which he is able to feel and sense his form body and direct the desires in it. If he is unable to feel his own form body, and is unable to direct and control his own desires, he will not be able to tell whether or not a being is an adept, even though the investigator has objects precipitated from the astral world for him, or beings suddenly appear physically and disappear again, or he witnesses other strange phenomena. One will be able to meet or prove a master to be such when he is able to dream consciously and intelligently in his waking moments and while still conscious in his physical body.

One can be able, in his physical body, to know a mahatma as such, and distinct from other orders of intelligences, by his own knowledge body, which is in or through or above the physical. The knowledge body is that which intelligently persists in deep sleep, after the physical body with its desires and the formative body and the life thought body have been left behind. Then he, alone, as a knowledge body, exists in the spiritual world. All bodies and faculties are processes or degrees of becoming and attainment. The mahatma body is the attainment.

The physical body is the gross matter which contacts and acts in the physical world; the body which acts through the physical is the sense body or astral body, which senses the physical world and the elements and forces which act through it. The full and complete development of this sense body is adeptship. The life or thought body is that by which the forces and

elements, their combinations through the physical, and their relationships are reasoned about. The thought body is distinctively human. It is the body of learning which is the result of numerous lives, in each of which are overcome forces of form and desire by one's increasing ability to think and to direct and control desires and forms by thought. The complete development and attainment is the thought body of a master. The knowledge body is that by which things are known. It is not the process of reasoning, which leads to knowledge, it is knowledge itself. That body of knowledge which is perfect and not obliged to go through reasoning processes and reincarnations is or corresponds to a mahatma body.

A man becomes an adept when he is able to move and act consciously in the astral world and deal with things in the astral world as he is capable of acting in his physical body in the physical world. Conscious entrance into the astral world is similar to a birth in the physical world, but the adept newly born into the astral world, though he is not at once fully equipped to deal with all things in the astral world, is yet able to move and live there, whereas the physical body of the human born into the physical world requires long care and growth before it can take care of itself in the physical world.

A man becomes a master when he knows the laws of his own life and has lived according to them and has completely controlled his desires and when he has entered and lives intelligently in the mental world and acts in the mental world in a mental body. The entrance of a man as a master into the mental world is like another birth. The entrance is made when he discovers or is aided in the discovery of himself as a mental body moving free in that mental world in which the mind of a thinking man now fumbles and moves laboriously in the dark.

A master becomes a mahatma when he has completely worked out all his karma, complied with all the laws demanding his presence in the physical, astral and mental worlds, and has done away with all necessity to reincarnate or appear in any of these. Then he enters the spiritual world and becomes immortal; that is to say, he has a body individual and immortal which will persist throughout the manifested and spiritual worlds so long as they shall last.

A man must become an adept, master or mahatma while his physical body is still alive. One does not become either, nor attain immortality, after death. After attaining adeptship, or

becoming a master or mahatma, one may according to his class and degree remain away from the world or return to and act with the physical world. Adepts often work in the world though the world does not know them as adepts. Masters are rarely present in the busy world; only under most important circumstances do mahatmas move among the men of the world. Aside from any special mission which an adept, master or mahatma may undertake to the world, there are certain times when these intelligences do appear in and before the world and are known by men not, perhaps, by these terms or titles but by the work they do.

Their presence or appearance in the world is due to cyclic law brought about by the desires and thoughts and achievements of mankind, and when it is time to assist in the birth of a new race and the inauguration or re-establishment of a new old order of things. There is a cyclic law according to which adepts, masters and mahatmas appear successively to take part in the affairs of the world and as regularly as the coming of the seasons in their order.

Among the visible signs that an adept, master and mahatma has appeared, is here or will in the future appear, are the many people who claim to be adepts, masters or mahatmas. None of the claims, alleged messages, advices, proclamations, prove the passing, presence or coming of adepts, masters or mahatmas, but they do give evidence that the human heart yearns toward something and for the attainment of that something in man himself, which adepts, masters and mahatmas are. As the season of the year is announced by the passing of the sun into a particular sign of the zodiac, so the coming of an adept, master or mahatma is announced when the heart of humanity passes or reaches into the realms where adepts, masters and mahatmas dwell.

Besides the appearance of adepts, masters and mahatmas, due to the desires or aspirations of a people, these intelligences appear and give to the world at regular periods the results of the work done by them. When an adept, master or mahatma becomes such, then, in compliance with the law or of his own free will and for love of mankind, he comes into the world and makes a gift to the world of something which will show the path of travel which he has gone over, indicate dangers to be avoided, obstacles to be overcome, and work to be done. This is done that those following may be aided by their having gone on be-



fore. These gifts to the world are like sign-posts at cross roads, each indicating the road it is left to the traveller to choose.

When adepts, masters and mahatmas appear physically they do so in a body which will attract as little attention as the purpose for which they appear will allow. When they appear to a race it is usually in a physical body most suited to that race.

Adepts, masters and mahatmas carry on their work with the world in groups, each in turn being assisted in the general work by the others.

No part or section of the globe can do without the presence of an intelligence such as an adept, master or mahatma, any more than any department of government could continue without the guiding presence of its head. But as the heads of governments change, so change the presiding intelligences of a nation or race. The representative of government is an expression not of a few, but of the sum total of the will of the people. So is the intelligence presiding over nations and races. Adepts, masters and mahatmas are not like politicians who abuse, coddle or flatter the people and make promises, and so get themselves elected to office. Theirs is not a tyrannical tenure like that of many heads of governments. They do not try to outwit or break or make law. They are administrators of the law according to the demands in the hearts of the people, and they respond to them under the law of cycles.

*To be continued.*

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A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the lustre of the firmament of bards and sages. Yet he dismisses without notice his thought, because it is his. In every work of genius we recognize our own rejected thoughts; they come back to us with a certain alienated majesty. Great works of art have no more affecting lesson for us than this. They teach us to abide by our spontaneous impression with good-humored inflexibility then most when the whole cry of voices is on the other side. Else to-morrow a stranger will say with masterly good sense precisely what we have thought and felt all the time, and we shall be forced to take with shame our own opinion from another.

—Emerson, *Self-Reliance*.

## THE IMAGINATION A FACTOR OF HEALTH AND DISEASE.

BY DR. ALEXANDER WILDER.

“**T**HERE is nothing existing in human thought,” says Emanuel Swedenborg, “but has combined with it, a natural and sensuous image.” In fact, this creating of images is in the foreground of our mental faculties. It begins development with infancy. When the child begins to think, it imagines: it gives form and figure to thought. The school boy whose imagination is liveliest is certain to be the pupil that is most proficient. It is the prolific imagination that characterizes the inventor, and enables him to contrive productions of ingenuity. Rhetoric, literature, science, philosophy, religion, all are endowed with form and enriched by its operations. Indeed, wherever there is not imagination, the whole region of thought and mental activity is a barren waste.

It should be borne in mind, however, that in every field of thought as with our bodies, there is right and left side. We take our views accordingly from our particular point of observation; in other words, from the side that we are gazing upon. We may notice this peculiarity in all forms of partisanship. Few of us can perceive soundness in argument, or perhaps even in mental ability, in reasoning which does not directly favor our own notions and way of thinking. This shows itself every day in the rancor of politics. We observe it also in the domain of religious belief. For example, ancient paganism has been described as a blind worship of stocks and stones, accompanied by odious cruelty and sensuality; overlooking in the meanwhile the more notable fact that it was the principle of life itself which the intelligent votary contemplated, and that there was developed from it, not actually based upon it, that philosophy from which our later refinements of thought and conception have originated.

“The thinkers of all civilized nations are the posterity of Plato,” says Ralph Waldo Emerson.

Imagination has appeared in all varieties of sentiment. Its merits are accordingly measured in various degrees. On one hand, we have the idealist; on the other, the visionary, the chaser after the "will-of-the-wisp." Both these are equally devotees of the imagination, and to be dealt with as such. The fact which may perhaps challenge our powers of belief is that the products of the imagination are truly real things, though not capable of being seen, felt, weighed or measured. When the architect plans a house he produces an ideal form. If afterward that house is built, the question may arise whether the structure before our eyes or the plan in the mind of the architect is the actual reality. Certainly the building can be burned or torn down, thus ceasing to exist. But the plan of the structure, the idealism formed by the imagination, will continue, unaffected by any destroying agency.

We may accordingly, without hesitation, declare it to be the creative faculty. It will produce an object or figure that the individual can contemplate; it will reproduce a perceptible object in the mind or recall a state of mind which has been already experienced; it will take such material as is furnished by experience, observation, or direct apprehending, and model it into forms and images. It may not be disputed, however, that it also embodies unreal things, of a character perfectly visionary; that in many respects at least it pertains to the world of ghost and goblin, and to the region of vagary and hallucination, and that it is chiefly understood by the many as embracing everything which may be considered frivolous, deceptive, illusional, or in short wholly unreal.

It must be acknowledged that many of the things of this kind which are presented to our notice are subjective and personal and not objective in any general sense. In such cases the seers are very apt, like the Jewish prophets described in the book of Jeremiah, to "see a vision of their own heart." The whole matter, however, is capable of being rationally explained. Our treatises on physiology explain that the senses are not simply in the special organs; that sight, smell, and hearing, are not cognized by the eyes, nose and ears by themselves alone, but by the common sensorium, a group of nerve-ganglia situated within the head from which the nerves of sight and other special senses extend and grow, as limbs and boughs from a tree. These little ganglia or tumors of nerve-tissue under the brain receive the impression that has been made on the nerve of special sense, and



register it in the consciousness. Then the brain, or, to speak nearer the fact, the energy within the brain takes up this impression and evolves a thought, or perhaps sets an action agoing. Thus one impression is framed into a sound, another into a flavor or an odor, another into sight, and we seem to see the objects; usually this is done on the instant, and we do not perceive otherwise than that each organ of sense was acting apart from the mind.

Such seeing or hearing is not all that there is of the transaction. The impressions which one made upon the registering ganglia of the sensorium are analogous to those upon the sensitive plate used by the photographer. They are fixed there permanently, and, following out the analogy, often become manifest again to our consciousness, most times in remembrances, but frequently in dreams, and even in spectral appearances. Thus Sir Isaac Newton beheld the sun at midnight, and William Blake by an effort of mind placed the figures of his sitters in the very seat and posture which he desired, and then went on painting their pictures.

The mind may by its own inherent energy change the shapes of these objects and vary the spectacles in infinite series. These new productions, however, do not constitute anything of this character that is specially worthy of note. But another fact demands attention. Ideas and thoughts which have in some occult way been framed in the mind are also inscribed upon the registering ganglia somewhat after the manner of impressions from without, and so are produced to our perception as objects that we see in dreams. That they also appear sometimes as actual apparitions may also be understood.

This affords us a conception of the part which imagination takes in our bodily conditions. There are different ways by which to contemplate this matter. It is difficult, and even almost impossible, to describe a principle except by comparing it with something different. Nor is it possible to find a fact that is not modified by some defect. If we would describe perfect health, we do it by contrast with various imperfections. It is a thing to be named and compared with the variations. We understand it as integrity, a condition in which every function mentally and bodily is perfectly correct and normal. Indeed, the term "health" means etymologically, physical integrity, a state of being whole. But when we scrutinize the subject critically we perceive that more is implied and required than simple sound-

ness and normality of function. The interior man, the real man, must also be in corresponding condition; there must be a sound mind in the sound body.

The theories of psychiatry are at fault, therefore, which project forward disorders of the body as causes of mental derangement. We may admit that when there is disturbance or alteration of the faculties of mind, there is also bodily disorder. When the brain has been injured by some violence, there is often suspension of consciousness or imperfect perceiving of facts. But this does not justify any hypothesis of impairment or destruction of the mind itself. Sensibility is thus interrupted in artificial anaesthesia, but the mind, the ego behind the organism, is alive and is wide awake as ever, but in another region of activity. Certainly the memory and imagination seem to have their full swing.

The phenomena in these instances correspond to those of a broken instrument. The musical instrument does not itself utter musical notes, nor does it evolve the musician. Yet when it is injured there can be no music, not till it is repaired. All the same, the musician is the same in power and quality; his part in the matter is not impaired. The soul does not age with the body, Emerson remarks; and the musician does not wear out like his instrument. What is more, the instrument can be repaired, and all go on as before. The analogy holds even better with the soul and mind. The poet Spenser taught sound physiology as well as philosophy when he wrote the lines:

“For of the soul the body form doth take;  
For soul is form and doth the body make.”

We observe even in young children more than the formative energy, the inherent impulse and tendency to a specific individual development. The will, the ruling motive, the temper and passions, all make themselves manifest in the structure of the body, in its configurations, and so are impressed on the features; and a person who is expert in the study of physiognomy, gesture and bodily figure, can estimate very accurately the probable duration of life, and the power to resist and overcome disease. We have also very fair perceptions of character and disposition. We know the avaricious man by his peculiar contracted features; the person who conceives that the world, or rather its affairs, are his to manage; the individual who affects to be austere, the one

that is kind and open-hearted, and so on through the category. The idealizing faculty of the soul pervades the whole organism and brings these peculiarities to light.

After a similar manner the conditions of the body correspond to states and operations of the mind. Where there is health and cheerfulness, the thought itself is wholesome, and the idealism of soundness is put forth by the imagination. The mind in such case is all right, manifesting itself incessantly in the sound body which it governs. Even when there is exception to this condition, when the body is disordered, the advantage is quickly perceived when the individual is normally cheerful, and more particularly if at the same time he is resolute in purpose and determined to recover from the malady. The necessity of developing and promoting such a state of mind cannot be extolled too highly.

Plato has set forth this matter in his peculiar style of assigning the sentiment to some one else. He presents the subject as having been called to the attention of Socrates by a physician professing to be instructed by a divinity in the region beyond the river Danube.

"He stated as an utterance of that divinity," says Socrates, "that as it is not proper to attempt to cure the eyes except with the head, or the head except with the body, so you ought not to attempt to cure the body without regard to the soul. For everything, both that which is evil and that which is good, is set in motion from the soul to the entire man, and flows thence as from the head into the eyes. Hence, it is necessary to treat that matter first and especially if we are to have the head and the various parts of the body in good condition."

By this reasoning it is argued that so long as good and wholesome influences are transmitted from the mind and soul, they will disseminate health and integrity through the whole nature. The imagination when it is influenced only by such conditions, will convey none other. What, therefore, it behooves us to guard against to the utmost of our power and possibility, is the incurring of fatigue, or becoming exhausted, in any way, to a degree which may enable the creating or introducing of causes of disorder. The body is undergoing change in its constituent particles every moment of time, and is affected by every kind of influence. But the mind, and by the mind I mean here the soul in the higher department of its being, is not subject to such waste and wear. It is itself permanent, and maintains the integ-



urity of the bodily organism. It continues to do this so long as no injury occurs to mar, and the requirements of nature are duly heeded and obeyed. So long as it exerts its influence normally and undisturbed, it preserves the health, keeping up vivacity of spirit and temper.

But, it is as a factor in disease that the imagination seems more generally to be considered. There is a pernicious habit with individuals of taking the darker view of things. It is as when in the transactions of business every one is looked upon as seeking to obtain unfair advantage. Men often regard one another as selfish and dishonest, and with little superior aspiration, as physicians contemplate every individual as in some way dis-tempered, or liable to become so. Such fancies when widely disseminated are liable to demoralize a community. Indeed, in epidemic visitations, the principal cause of their apparent prevalence and severity is the excitement produced by a "scare." This has been observed when the Asiatic cholera raged; but other types of disease have been made epidemic and fatal by these disorders of imagination. The chief injury done by nostrums and proprietary medicines is due to the advertisements rather than to their ingredients. Individuals reading descriptions of disorders and their symptoms are often affected by such symptoms through the prolific panacea which have thereby been induced. Every excitement which disturbs mental equipoise and self-control is liable to develop in sensitive individuals the phantasies of disordered imagination.

The fact is stronger than even Holy Writ that when the head is sick the whole heart is pained. Close to the seat and centre of physical existence the passions are enthroned. Love and hate, hope and fear, confidence and distrust are present with all of us. When they are in equipoise, none of them being active beyond harmony or defective beyond what is normal, the mind acts freely and without disturbance, and the imagination, its agent upon the body, is occupied with ideas only which are sane and wholesome. The body is then in health, and normal in all respects. But when any passion exceeds its proper bounds, it more or less distracts the will; and when the will is swerved from its due balance, thinking becomes perverted and the imagination is subject to wrong impressions.

Thus illness is induced by apprehension, or by the fancy of being affected. Instances are on record in which individuals have become seriously sick from the phantasy created by others,

sometimes from experiment, but often by mistrusted sympathy. One person believing another to be ill in some way can frequently implant that imagination in him and so bring about real disorder. Physicians have been suspected of infecting persons by "scares" or after this manner. Many an individual has been prostrated, paralyzed, and even has died outright, as the effect of fear or disordered fancy. Many are the recognized disorders which have a beginning in emotion. Fear alone acting through the imagination may occasion insanity, paralysis, transudation through the skin, disordered activity of the internal organs of the body, and even disease of the skin, as erysipelas and eczema. In epidemics the alarm is often more fatal than the pestilence itself. Sir Francis Galton attributes cancer to mental shock, and we can adduce examples to confirm the statement. That in such cases the imagination is active to assure their fatality, may readily be supposed. So true is it that imagination is prominent in these negative directions, that it would not be very difficult to enumerate the different complaints along with the specific emotion by which they are occasioned. Every notion which we cherish has a peculiar mode of expression in the conditions of the body, perhaps healthful, perhaps unwholesome. Every false religious belief has its influence in the imagination, and so promotes unhealth. Thus does mind translate itself into bodily tissue. Macbeth in the drama, when he was told that the patient with mind diseased and sorrow deeply rooted, is told that medical treatment does not meet such cases, but herein the patient must minister to himself. He is fully justified when he cries out passionately: "Throw physic to the dogs!" Certainly the physician who knows not how to eliminate from the imagination a rooted sorrow or a morbid impression, has yet to learn the higher knowledge of his profession.

When, for example, the conception has become firmly fixed in the imagination of a disorder or the liability to it, the next stage is the external manifestation. The prevalence of epidemics is largely produced in this way by the distempered fancy of individuals. The notion that a particular form of disease is contagious tends accordingly to its dissemination as a "scare" and is acting the part of an enemy of mankind.

In the matter of insanity it may not be prudent to speak very positively or dogmatically. But as everybody seems to have been more or less off the mental balance at some period in life, and as common sickness may be regarded as accompanied by ab-

normality of the imagination, it may be permissible to add something on that subject. It is a characteristic of insanity that some disordered fancy prevails which the individual fails to resist. Yet, where there is no incurable condition of body, it seems that even a lunatic can be treated successfully and enabled to minister to himself. There is generally a hallucination, a morbid impulse of some kind. The disordered condition itself is the outcome of some injury, or of a distempered imagination. The individual is beset by the consciousness of wrong in some respect. The energy is paralyzed by a sense of being powerless, or he is aroused by paroxysms of fury, and the functions of the body are correspondingly deranged. Every passion or emotion which disturbs self-control is liable to bring about such a condition. Hence the suggestion seems proper, that while care and repose are imperatively necessary to enable the bodily constitution to recuperate, the individual may be set to the working of his own recovery. Let the endeavor be made to raise the sense of dignity and also of approbateness. Let it be impressed upon him that by succumbing to trouble, raging with anger or jealousy, worrying over injury or misfortune, he is making a fool of himself. Assure him that he can get the better of his trouble, but that it will be through endeavors of his own.

Effort after effort may be put forth, and come far short of the desired result, even threatening total discouragement. But the analogy and example of King Robert Bruce's spider suggest persevering. Repetition of the effort will tend to concentrate the purpose of mind and intensify the energy, till a complete self-control shall be attained. Remove the morbid conception from the imagination, and encourage every effort in the right direction.

It is not a very wild notion that other maladies are after a similar pattern. Worry, itself a kind of insanity, is the source of a vast multitude of evils, and should be avoided with greater care than an epidemic. The various complaints may differ in form and severity, but their proper treatment will accord with what has been proposed. The higher principle will control the lower, whenever the two are brought into conflict. This reasoning brings us back to the hypothesis of the physician quoted before.

"He said further," says Socrates, "that the soul is to be healed by magic charms; and he explained these charms that they were suitable instructions by which self-control is engen-



dered. And immediately present as a principle it is easy to transmit health from the soul, both to the head and the whole body."

"Determined imagination is the beginning of the highest achievements," says Paracelsus. "Fixed thought is the means to the end. The imagination is inaugurated and perfected through faith, for every doubt interrupts the operation. Faith must confirm the operation, for it makes the will steadfast. It is because men do not perfectly imagine and believe, that they are not certain."

We have carried the subject beyond our own range of thinking, but it indicates a world of important knowledge ahead of us.

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Our dreams are the sequel of our waking knowledge. The visions of the night bear some proportion to the visions of the day. Hideous dreams are exaggerations of the sins of the day. We see our evil affections embodied in bad physiognomies. On the Alps the traveller sometimes beholds his own shadow magnified to a giant, so that every gesture of his hand is terrific. "My children," said an old man to his boys scared by a figure in the dark entry, "my children, you will never see anything worse than yourselves." As in dreams, so in the scarcely less fluid events of the world every man sees himself in colossal, without knowing that it is himself. The good, compared to the evil which he sees, is as his own good to his own evil. Every quality of his mind is magnified in some one acquaintance, and every emotion of his heart in some one. He is like a quincunx of trees, which counts five,—east, west, north, or south; or an initial, medial, and terminal acrostic. And why not? He cleaves to one person and avoids another, according to their likeness or unlikeness to himself, truly seeking himself in his associates and moreover in his trade and habits and gestures and meats and drinks, and comes at last to be faithfully represented by every view you take of his circumstances.

—Emerson, *Spiritual Laws*.

## THE INNER LIFE AND THE TAO-TEH-KING.

By C. H. A. BJERREGAARD.

### VI.

I WILL now give an account of Laotzse and his book. I will first tell the little that is known about him, personally, and then I will examine the character of the historic period in which he lived, and it shall be seen what a remarkable man he was. Finally I will give a summary of his book. He was of a good family, possibly of royal descent, and born 604 B. C. in Ku, a hamlet in Tsu in Honan. Very little is known about him, but we know that he was librarian or custodian of the archives of Cho, a city in south-western China. He was called by many names, such as "the old philosopher," because, according to tradition he was white haired like an old man, when he was born. Tradition also tells that he was 80 years old when born, having been all that time in his mother's womb. He is also called "the ancient prince," "the old child," which means "he who even as an old man remains child-like;" he was also called "the greatly eminent ancient master." After his death, the title of *Tan* was conferred upon him. *Tan* means "master" and is the same as the title "Christ" given Jesus, and "Buddha" given to Sakya-Muni. As we now say "Jesus, the Christ," so Taoists say Lao-Tan: Lao, the master. Much has been fabled about his connection with Babylonian and Chaldean history, but no historic authority exists for any of those speculations.

I want here in the name of justice to all of the ancient prophets and teachers to protest against the modern scholars' theory of borrowing. It has become the custom among scholars to search for plagiarism everywhere among the ancients, denying the old wisdom-teachers any originality. In this country among the half studied it is common to hear that all teachings are derived from India. It is about as intelligent as to say that our civilization is derived from the Hottentots or from some African negro. The natural question, therefore, is: where did

all this wisdom which it is claimed was stolen from somebody else—where did it originate? Who originated it? Our wise-  
 acres never ask themselves this question! The truth about the  
 ancient wisdom, as about wisdom today, is this: the human mind  
 and heart are everywhere and always were capable of originat-  
 ing it for themselves without teaching or impulse from another.  
 All ancient wisdom has originated spontaneously, and that is  
 the explanation of its origin.

If you, my reader, would live truly and not lose yourself in  
 all kinds of distractions, you could equal or transcend Laotzse,  
 Buddha, and all the great teachers, and you could do that with-  
 out any teacher. All you need to do is "to be as you are," like  
 those most ancient Chinese the Tao-Teh-King speaks of, said:  
 "We are what we are," and who did not know who ruled them  
 nor cared. Yes, that is all that is needed!

That Laotzse was a genuine theosophic mystic and not a  
 copyist appears from his book, the Tao-Teh-King. In the 20th  
 chapter he makes the following confession, the only known per-  
 sonal statement we have: "The multitude of men are happy,  
 so happy, as though they were celebrating a great feast. They  
 behave as though it were springtime and they were ascending  
 a high tower. I alone remain quiet, alas! like one who expects  
 nothing of the future. I am like a baby who cannot yet smile.  
 Forlorn I am; oh so forlorn! It appears that I have no place  
 where I may find a home. The multitude of men all have plenty  
 and I alone am empty. Alas! I must be foolish? Ignorant I  
 am; oh so ignorant! Common people are bright, so bright. I  
 alone am dull. Common people are smart; oh, so smart. I  
 alone am confused; oh so confused! *Desolate I am*, alas! like  
 the sea. Adrift, alas! one who has no place where to stay. The  
 multitude of men all possess usefulness. I alone am awkward,  
 and a rustic, too. I alone differ from others; but I reverence  
 the Mother." This is the description of a man on the Path and  
 also his groans, but there is no bitterness in them. It is the  
 lamentation of a man who has moments when he is very un-  
 happy because he feels the world's indifference to its own wel-  
 fare and feels his solitary position and longs for a company he  
 cannot find. As a sage, he is homeless and feels it when others  
 rejoice around him. By the way, this condition of homeless-  
 ness, this being a man without a country and a home, is one that  
 comes with various degrees of force to all who are on the Path;  
 you may hear them moan, but you never hear a cry of bitterness,



or anger, or regret. Do not consider such lamentations to be signs of weakness. It cannot be avoided; it must be endured and the rewards are sure. The time will come when we no more crave for sympathy. You have read about this in "The Voice of the Silence." Cheer up, fellow sufferer. Paul was a fool for Christ's sake. Laotzse was a fool for the sake of Tao! And his lamentations are exclamations in moments of loneliness, moments that even the wisest and the most self-centered people have. At the same time, as they are cries of suffering they are also witnesses to his greatness. No mean man, no mere hypocrite would or could so frankly characterize himself that way.

Laotzse's Theosophy centers around the two words Tao and Teh and his book is called Tao-Teh-King, which means, the Book about Tao and Teh. What these two words mean, I shall, in this and in subsequent chapters explain, and you shall find, I trust, an incentive in them to dive deeper into the mysteries which they reveal.

Personally, Laotzse is the center of his book and also the beginning of a radically new development of the human mind and heart. It is not easy nor necessary now at the beginning of our study to define fully what the mental and moral state of China was just before Laotzse. You will see that easier when you shall have become familiar with the book itself. I will therefore omit such definition and description for the present. But it is possible to indicate what the historic appearance of Laotzse means by comparing him and his appearance to some contemporary and later movements in history. I will try to do that.

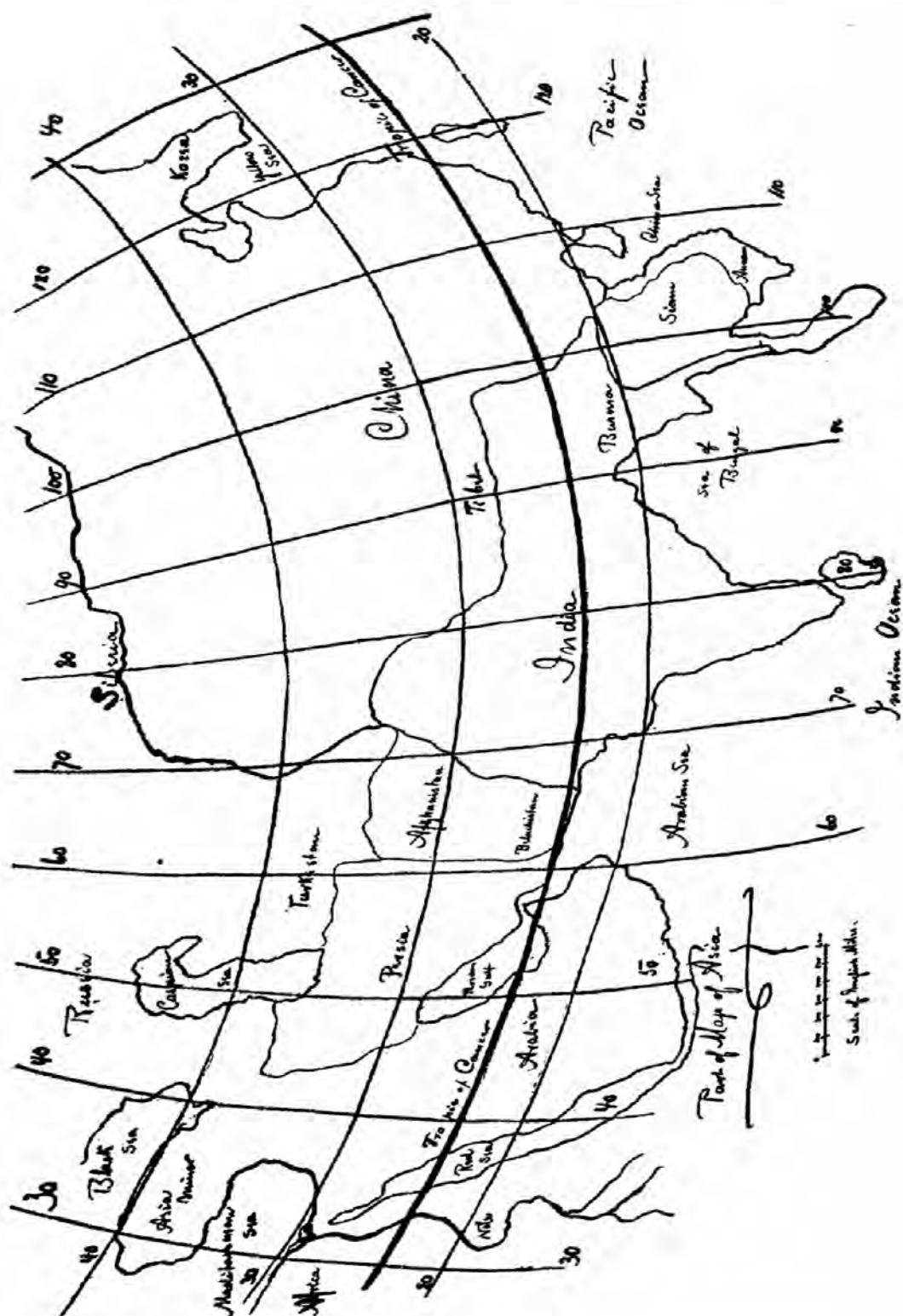
Laotzse was born 604 B. C., or at the time when Rome was just built and in early childhood, and not yet of any universal value or significance. Nearly two hundred years later than Laotzse, Greece began in her way to talk about the same problems which Laotzse already so long before had fully stated, and moreover introduced into life, in a most vigorous way and by great disciples. By comparing him and his work with Greece and Rome in point of time you see how the new cycle, which he and they represent, begins with him as a sunrise and ends with them as a sunset.

And here are some other facts to prove the same point. As Laotzse is chief among Turanian people, so is, at this time, Babylonian chief among the Semitic people, and typified by Nebuchadnezzar. At this time he had subjugated Judea, destroyed

Jerusalem and awed Egypt. Nineveh was razed to the ground the year before Laotzse was born and three years later Daniel was ennobled for his interpretation of dreams. Ezekiel saw allegorical visions. In India, a little later, Sakya-Muni, the Buddha, began to preach the true doctrine of freedom and right knowledge.

In other words, on a limited space on the face of the earth, reaching a few degrees north and south and stretching from the western part of China towards the Mediterranean sea, a peculiar awakening and revelation took place. The space may be inscribed in a geometrical figure of a parallelogram of a few degrees north to south and a few more east to west. (See Diagram.) One might imagine a great temple erected upon that parallelogram with its entrance in the east, represented by Laotzse, and its altar in the west, represented by the New Age, which is upon us. Its southern wall would be represented by Buddha and the Gita and the northern by Jesus. Such a design and idea is not so fanciful as some might think. It is a fact that Laotzse, the Gita, Buddha and Jesus, and let me add to them the New Age: these four represent the essentials of the Great Cycle we live in. Their ideas, their historical sequence and the power they have exerted, all confirm the conception. Historically, it is easy to verify what I say, namely, that there is not a single wisdom idea to be found among us which was not born then; nor is there a single religious idea, that we today characterize as of eternal value, which was not born within that parallelogram I have drawn. We of today are simply the inheritors!—and what have we done with our patrimony? Have we invested it to get its full power in current value? I think not! I believe there is much in the teachings and life of those four, Laotzse, the Gita, Buddha and Jesus, that we have not yet discovered. I hope the New Age will discover it.

The parallelogram, I have drawn, and the ideas I connect with it, point to the ideas mentioned in a former chapter on *templum*. I believe the *templum* of our cycle stands in the heavens above that earthly space. Do you understand me? I think it worth while for you to study these suggestions; they are not only occult, but they are historical, too, and everyone of you is historically affected by these sages and the movements that sprang from them. Everywhere else outside that parallelogram on the face of the earth, where man lived, he existed upon remnants of other civilizations, if civilizations they can be called;





civilizations radically defective, when compared to the new forms that came in. Such historic facts must not be overlooked or thought of as of no or little value. On the contrary, they are of the greatest value.

Some one will now ask about the value and significance of India and all its marvelous religions, thinking perhaps that I misjudge India's position. They will want to know how these are related to Laotzse, to Greece, and to the mighty Semitic force of the days I speak about. I can answer those questions easily. India and all its religions and customs lie on an anterior plane of development. India, or Brahminism, was not human as the human is represented by Laotzse; it is and was godly; man is and was of no significance; the gods are and were all and everything. But with the other peoples, man is born as Man and his significance in the world economy is established. That is the difference. Brahminism knows of no sage who is active in the world and desirous of raising the world. Buddha and the Gita are the ones who first see and establish the basis for freedom. Brahminism knows of no such struggle as that which took place among the Semites, the object of which was the establishment of a Kingdom of God, the One, among men. Brahminism was priest-craft, and fought for its own glory and the glory of its gods. Brahminism knows of no such mental boldness and revolutionary ideas as those which lie in the Socratic dictum: "Man is the measure of all things."

It is easy then to see the radical difference between Laotzse, the Semites and Buddha on one side, and, Brahminism on the other; and, it must be acknowledged that the progressive ideas are with the former. As for the Bhagavad-Gita, it is not a brahminical product in the sense, I have given Brahminism. Its ideas belong to the very period I am defining and for which I claim so much. An historic and a comparative study will show that.

As for other factors, which I have not counted in, I may anticipate questions about Zoroaster and the Fire worshipers, which plainly lie within the territory I mention. My answer is simply this: I point to the fact that they have vanished. Excellent and wonderful teachers they were, but the eternal, the upbuilding element, was not in their doctrine. Zoroastrian doctrine was mainly an ethical philosophical doctrine of the perpetual fight of good and evil, a dualism that contains no redemption, like that offered by Laotzse, Buddha, the Gita and Jesus.

As for the Hebrews, they are the progenitors of Jesus, the last prophet and Master-Mystic. For the rest, their glory lies with all the other Semites, by whatever name they be mentioned, all of which were the standard bearers of belief in the One. At the time of Laotzse they were sadly degenerate, but had already established the work they had to do. I do not think there are any other interrogations that I need anticipate and answer.

You are now acquainted with something about the character of the time in which Laotzse appears and you can see the momentous importance of his appearance. It was, as I called it, a revelation, a beginning of a new historic cycle, and, I repeat what I said before, we are still in it.

I shall now make some comparisons between Laotzse, the Gita, Buddha and Jesus and their systems of religion, not as they exist in the world today, but the religions such as these masters taught it and instructed their disciples in it.

Laotzse's system is summarized best as a system or doctrine of Wisdom and Virtue. That definition will be and is accepted by all students of the book, the Tao-Teh-King. Buddha's one object was to emancipate mankind from sin, sorrow and death, and to teach the doctrine of right knowledge and right living. Jesus boldly bid his disciples: "Follow me and love one another." He was the first and so far the only founder of a religion whose doctrine was personal. Another comparison. Laotzse was not missionary in any sense, but rather the formulator and teacher for others, who became propagandists. The Gita is clearly a Krishna-Logos doctrine and the law of Union of self with Self by the fulfilling of one's duty. The Gita is full of intense activity, even war. It is a gospel for struggling man. It is a character builder, not a book for home-reading. Buddha was missionary in so far as he preached the doctrine; but he was not an organizer. His followers organized the brotherhoods, not he. Jesus was both a preacher and an organizer of brotherhoods and made His own person the center.

Now, if I leave out of consideration the personalities of the three sages, Laotzse, Buddha and Jesus and also the historic systems that have sprung from them, and have regard to the character of their teachings only, then the result is, that there is a gradual development from the universal in Laotzse to the Individual and Personal in Jesus. And such development means psychologically that we begin by learning and end by becoming

realizations of that which we originally learned. And that too is the sum total of the Gita.

If I now take the final step and seek a comparison between these four and the fifth degree—I mentioned before and called the New Age—what then is the result? It is this, that these four are found to be preparatory to a final transcending condition in which we may be lifted in to a higher wisdom, and an interior union: into God-Wisdom or Theo-Sophia. They are our saviors from the lower to the higher.

Summarizing what I have said, the result is a clear view of the essential steps upon the Path, (1) Instruction in Being, Wisdom and Virtue; this degree is represented by Laotzse; (2) a vigorous attempt upon the attainment of freedom; this degree is represented by Buddha; (3) a personal realization of freedom; this degree is represented by the Gita and Jesus; (4) an identification of the traveller with the Path and his transcending into God-Wisdom or Theosophy; this degree is represented by the New Age.

I have claimed for Laotzse what a follower of Confucius will deny. I have claimed first place for him in China because he is the one who carries over into the New Age that begins with him, the contents, the inner value, the kernel of all the wisdom the previous ages had acquired, and, he is also the one who communicates to the New Age of China that begins with him, the virtue, or, the right principles of conduct, which the previous ages had discovered. Confucius did no more than formulate ancient ceremonies, the most external of all forms of life. Moreover, this ceremonialism has been the bane of China.

In view of these facts, I have a right to claim that Laotzse is the regenerator and the true transition from the prehistoric times to the historic in China.

There may have been Taoism before Laotzse, that is to say, similar ideas may have existed, and, no doubt they did, but that does not warrant anyone in saying, that Laotzse stole them. Such ideas as those of Tao and Teh always exist; they are part of the constitution of the universe. They have been discovered time and again, but each time revealed in a different way suitable to the age that discovered them. Laotzse discovered them for his age and the subsequent times and interpreted them for the Chinese, and, for us in a new and fresh form. You may discover them and interpret them anew. Thousands of years hence somebody else will again discover them and interpret them.



All these discoverers are benefactors, and original, not plagiarists. In a similar way, the eternal ideas of Buddha's preaching, those of the Gita and those of Jesus existed, before they appeared in that form which Buddha, Vyassa or Jesus gave them. These prophets and teachers discovered them for their ages and for us. They are couched in forms that still harmonize with the constitution of our minds.

A word or two about Taoism after Laotzse. Taoism as a system and in relation to Laotzse, is much like Christianity in its relation to Jesus: in both cases is the founder ignored, his teachings shamefully perverted and a priestly system substituted for the founder's benevolent and sublime ideas. Taoism has temples and a pope. It is full of spiritism, superstitions and pretenses. It is a mixture of alchemy, polytheism and yoga practices. It is degeneration and disgrace. But there are Taoists outside these forms, just as there are a few friends of Jesus outside the Churches.

There are many translations extant of the Tao-Teh-King. They differ widely both as to sense and value. The cause of all the different renderings of various passages is easily seen. The translators pursuing their scholastic methods and applying the grammatical rules of Indo-European languages could never hit upon the right symbolical meaning of the Chinese characters, which are symbols of ideas and not verbal representations of words. Unless the Chinese characters are interpreted, both as to sound and to ideographic form, they never can be rightly understood. I will give you a couple of illustrations. A Japanese, now studying at Columbia University, has told me that false intonation caused a missionary to say to his pupils: "Go to hell," when he wanted to say: "Go home." Another missionary attempted to teach his pupil's the Lord's Prayer and made a fatal mistake in the very beginning of that prayer. He wanted to say "Our Father," but he did say "Fat pig." In the texts I shall use, I have avoided the scholastic and distorted translations, where the ideographic interpretation was the obvious one. Hence I claim that I have been able to detect many a mystic sense, and, been able to harmonize many expressions, thereby gaining an insight into the Tao-Teh-King hitherto unknown. I have been engaged with the Tao-Teh-King since 1877, or for 32 years, and my interest in the book is ever increasing. I place it very high among the treasures that have come to us from the East.

The book is not only full of mystic lore, but also thoroughly practical. In fact, it is a hand book in the "Conduct of Life." It is a life book, not dry philosophy or metaphysics remote from the problems of life. If a man had no other guide for his spiritual conduct, he would not be the loser, on the contrary, his struggles for light on the Path would be easy, because the book is simplicity itself.

In regard to the many disputes about translation of certain terms and all the fuss those translators have made, I will quote a recent translator and commentator (C. Spurgeon Medhurst) who makes the following note appropriately to chapter 2: "A lotus pond will serve as an illustration of the difference between the holy sages and the younger members of the race. Covered with broad green leaves and brilliant blooms, it irresistibly attracts child-souls. They wade into the water, sink in the slime, and desperately struggle for the fragile petals; but the sages, their elder brethren, remain quietly on the bank, always alert to aid any who requires assistance, content to admire, content to enjoy without desiring to possess; yet actually owning the flowers more truly than the struggling crowd in the slimy pond. We are feeblest when we are grasping." The child-souls are the noisy and ignorant translators who "know all about it," yet never even know the A B C of the Inner Life.

Let me for a moment drop the thread of my subject and ask you to notice these words of the quotation just read: "The sage is content to enjoy, without desiring to possess." What sorrow we do bring upon ourselves when we rudely rush in, into "the garden of the gods" to pluck flowers, which we vainly think we own, because we have torn them off. In how many ways is that done? Hereafter try to enjoy beauty without possessing it!

I shall now attempt to give you a summary of the doctrines of the book, but I shall leave the word Tao untranslated for the present, because the word means so much and I shall devote several chapters to it. But that some image may stand now before your mind, I will say that the word means both Nature, Logos, the Word and Reason, and also the Way, the Truth and the Life; it may also be translated both Deity and God. Keep these meanings in mind and you may profit by the following, which is a general summary of the Tao-Teh-King, leaving the word Tao untranslated.

Tao existed as a perfect, but incomprehensible Being, before heaven and earth were; is immaterial and immeasurable,

invisible and inaudible; is mysterious, yet manifest, without shape or form; is supersensuous and hidden from our eyes; is incapable of being named or defined; and the book says, "One needs not to peep through his window to see Tao, Tao is not there. The farther one goes away from himself the less he knows." Tao is in ourselves first of all. This then is Tao as unmanifested. But Tao is also manifested. Hear: "Tao is the external foundation of all things; is the universal progenitor of all beings and only capable of being named by means of the works. But he who would gain a knowledge of Tao's nature and attributes must first set himself free from all earthly desires. Unless he can do that, he shall not be able to penetrate the material veil which interposes between him and Tao. Tao is only revealed to those who are free from desires. He who regulates his actions by Tao will become one with Tao. Tao is the source from which all things come into existence—and to which all things return—and Tao is the means through whom this takes place. Tao being eternal and absolutely free, has no wants or desires, is eternally at rest but never idle, does not grow old, is omnipresent, immutable and self-determined, loves all things and does not act as a ruler. Because Tao creates, preserves, nourishes and protects all things, Tao is glorified for this beneficence and held in high honor." You notice that all this is about Being and Not-Being; the profoundest subject we can discuss. Tao is both the beyond and also the present. Again, Tao is the foundation of the highest morality. Tao alone bestows and makes perfect, gives peace and is the universal refuge, the good man's treasure, the bad man's deliverer and the pardoner of guilt. Here again, is Tao in a new aspect; in the aspect of the moral power in the world, or as the judge and savior.

Is not all this glorious? Do you wonder that my interest in the book is ever increasing. Surely you will wish to hear more about this book and its messages on Teh or Virtue. Teh, or conduct, or virtue, is the exemplification of Tao, the realization of Tao, Tao brought into life.

I will now supplement this description, which is put together from accurately translated sentences from the Tao-Te-King, by another general description of Tao drawn from Laotzse's famous disciple Kwang-zse. It is in the form of an instruction given by a teacher. It is a most practical instruction and Tao is defined in relation to immortality and the endless life. I shall say something about it after having read the instructions.



"Come and I will tell you about the perfect Tao. Its essence is surrounded with the deepest obscurity; its highest reach is in darkness and silence. There is nothing to be seen, nothing to be heard. When it holds the spirit in its arms in stillness, then the bodily form will of itself become correct. You must be still, you must be pure; not subjecting your body to toil; not agitating your vital forces, then you may live long. When your eyes see nothing, your ears hear nothing, and your mind knows nothing, your spirit will keep your body, and the body will live long. Watch over that which is within you, shut up the avenues that connect you with that which is external; much knowledge is pernicious. I will proceed with you to the summit of the 'Great Light' where we come to the bright and expanding (element); I will enter with you the gate of the dark and depressing element. There heaven and earth have their controllers; there the Yin and Yang have their repositories. Watch over and keep your body, and all things will of themselves give it vigor. I maintain the (original) unity (of these elements). In this way I have cultivated myself for 1,200 years and my bodily form knows no decay." [The translation is Legge's in "Sacred Books of the East."]

Evidently Tao is here transcribed as immortality and the endless life, but you must not forget that this is not from the Tao-Teh-King, but a product of Taozeism or the schools that founded their teachings upon the Tao-Teh-King. However, the Taozeists deducted this teaching of longevity from the master's book, hence it may well be considered to be in it. Now, I will attempt to explain some points of this "instruction," which may have been clear to the Chinese pupil of that day, but certainly is not to us of today.

In the first place, the teacher takes the pupil to "the deepest obscurity," to "darkness and silence." That means he takes the disciple beyond himself, beyond the world of time and space, and, that beyond is always described for obvious reasons in negative terms, such as the "deepest obscurity," "darkness and silence." And literally, of course, there is nothing to be seen nor heard, because the state is beyond the senses, such senses as those which make seeing and hearing. Coming into that high state, "the spirit lies in the arms of stillness;" a poetic expression for the fact, that the spirit now is there where there is stillness, because no motion or change of any kind takes place nor can take place, simply because it is the immovable world, the

primal world, the world that is perfect rest in itself, but from which all motion proceeds. In former chapters I have defined this world and its conditions in detail.

After stating this, the teacher admonishes the pupil to be still and pure; that is an important injunction. He who is still is the powerful one; and he only because, in stillness the inherent power is not fretted away; we are self-controlled and that is power. The pupil is also admonished to be pure, that is, he is to be sincere or simple. The meaning of simplicity I developed in the fourth and fifth chapters of this course. If the pupil is pure, or, which is the same, single minded, he is, as a matter of course, in stillness. Stillness is not possible without purity, and, on the other hand, stillness produces purity. No man is strong unless he is pure, and no one can be pure without being strong. The two qualities condition one another.

Next, the teacher says to his disciple under those conditions just described, "your spirit will keep your body" and "the body will live long." In other words, the teacher has shown the pupil how to manage to live long. Is that an object in itself: to live long? Nay, certainly not! The only justifiable reason for living long is to be of use to ourselves and to others. For no other reason should we wish to live long.

What do I mean by being of use to ourselves? I mean, that we should wish to live long in order to recover all the results we have attained in former lives; results which now lie more or less dormant in most people. Unless those results are recovered by an awakening, our present incarnation goes for nought or may even be a hindrance to us. By being of use to ourselves I mean then: (1) That we awaken. (2) That we recover our buried treasures of spiritual life. (3) That we proceed further on the Path. As a matter of course, we cannot proceed unless we have something to travel on, and that which we travel on is our past. The teacher speaks of this last point, when he says to the disciple: "I will proceed with you to the summit of the 'Great Light.'"

And, finally, the teacher repeats his injunction, "Watch over and keep your body, and all things will of themselves give it vigor." I need not now stop to speak on this final admonition. In the third chapter, I spoke extensively on a national treatment of the senses, "the flesh," so called. All that which I then said openly or more or less veiled relates to this subject now brought up.

We will now return to the subject in hand and will let Laotzse himself speak. The master himself has said something equally as startling and, of course, something that is utterly incomprehensible to people who are ignorant of the occult powers which Tao gives. Laotzse in the 50th chapter writes: "I have heard it said that a man who is good at taking care of his life may travel over the country without meeting a rhinoceros or a tiger, and may enter an armed host without fearing their steel. The rhinoceros finds in him no place to insert his horn; the tiger finds no place to fix his claw; the weapon finds no place to receive its blade. And why is this? It is because he is beyond the reach of death."

I have no time to tell you all the silly things that have been said by the ignorant about this. You yourself will understand that the pure and good are always protected, and, that one becomes immortal when all desires are killed. Normally the sage escapes the wild animal because he is in truth and they are not; their ferocity and thirst for blood is not truth. And because the sage is good, or partakes of God, the evil cannot touch him; evil has no real power. It is as Kwang-zse said: "The sage is a spiritual being. If the ocean were boiling he would not feel hot. If all the rivers were frozen hard, he would not feel cold."

The mystery is further explained by Su Cheh who says: "Nature knows neither life nor death. Its going forth we call life, and its coming in we call death." The sage belongs neither to those who pursue the path of life, nor to those who pursue the path of death, he is beyond life and death and therefore invulnerable; cannot be touched by death.

All this was about Tao. I shall not say anything about Teh. I have already summarized Teh in two former chapters in which I described it as "Simplicity" and the "Sage." I shall, however, come back to it as we proceed.

I will tell you in the words of Goethe what to do with this book.

Once through the forest  
Alone I went;  
To seek for nothing  
My thoughts were bent.  
I saw i' the shadow  
A flower stand there;  
As stars it glisten'd,  
As eyes 'twas fair.



I sought to pluck it,—  
It gently said:  
"Shall I be gather'd  
Only to fade?"

With all its roots  
I dug it with care,  
And took it home  
To my garden fair.

In silent corner  
Soon it was set;  
There grows it ever,  
There blooms it yet.

This is what you shall do. Take it home and plant it again, it will then flower forever. To pluck it off as an ornament about which you may prate and pride yourself is only killing it. Only too many treat the books, the ancients left us, that way. They are to them merely like flowers in the buttonhole. In the second chapter I spoke of a young student who wished to add one more item to her study and chose the Inner Life to be that study, and, while she was looking out of the window, her teacher vanished. I want you to take warning from that story, too. Merely to study the Tao-Teh-King as one of several other studies will not be any more either than a flower in the buttonhole that soon fades. Nay, you must transplant this book into your own home, into your heart, root and all, and, to do that you must go out into the Open to learn how nature works. This book is not merely a book as thousand others. It looks like a book. We call it a book from its appearance just as we call flowers flowers, because we have become accustomed to do so. We have lost their language and can no more speak to them or hold conversations with them about the warmth they feel at their roots, or answer the whisperings of their leaves to the winds of morning and evening, when mother earth changes her garments from light to dark, or, when she says her morning prayers to the Sun. And that is why we call them flowers and think we have said all that can be said to characterize them. Our fairyland is lost. Most people have lost what they never really possessed and yet their better self followed them always and called. To avoid this catastrophe I advise a study and a life according to this book out of doors, that is, under the guidance of nature.

The book is a series of nature notes; it is nature mysticism. It is a song that comes from nature's heart and not from any university. It is nature, or spirit made visible. You may also turn the sentence round, and say that the book is spirit showing us invisible nature. Both sentences are true and the study may be begun either by starting in spirit and ending in nature or starting in nature and ending in spirit. If you understand the last chapter on "Simplicity and the Sage," you will do as I have done and still do. I study this so called book in the Open. It is only in the open that we see spirit and nature to be One.

Some future day, when you and I shall see a new heaven and a new earth, we will be playing the sentences of this book on instruments, and its accords will bring us in harmony with the root of existence. I am not saying this merely to utter some extravagant thought. I have had some experience with Chinese thought that warrants my expressions. I shall speak more of this in future chapters. Take the book home!

*To be continued.*

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It is a natural wish in man to know his fellow-passengers in this strange Ship, or Planet, on this strange Life-voyage: neither need his curiosity restrict itself to the cabin where he himself chances to lodge; but may extend to all accessible departments of the vessel. In all he will find mysterious beings, of Wants and Endeavors like his own; in all he will find Men; with these let him comfort and manifoldly instruct himself.

—Carlyle, *Historic Survey of German Poetry*.

"YOU'RE MADE IN THE IMAGE OF GOD."

By E. B. GUILD, M.D.

**T**HERE are two specially objectionable features in the practice of affirming that "man is made in the likeness of God." "God is perfect, therefore man is perfect."

The first and most obvious is that the affirmation is itself an untruth. Ills and pains are untruth, imperfection and limitations of the physical body and to affirm the perfectness of the body is to affirm that untruth is true. God is infinite. The physical man finite, limited, imperfect.

The second is also obvious. To affirm physical man to be a likeness to God is to degrade the greatest ideal of the human mind, God, to mere physical form. God is not a form. The following will illustrate the last objection.

A little girl had been taught "demonstration by affirmation." She visited an uncle, a farmer. The uncle had a pig which became ill. He tried various medicines and cures in vain efforts to restore the pig to health, and failing, declared the pig would die. Little Marjorie said: "Uncle, I can cure your sick pig." "All right," said Uncle, "go ahead and cure it."

Marjorie went and sat by the pig pen, folded her hands, closed her eyes and, though moving her lips, did not speak audibly. After a little she resumed her play, and later, remembering the pig, again sat by its pen, folding her hands and closing her eyes as before. The next time the farmer saw the pig it was better. The following morning it was eating and apparently well, as the Uncle told little Marjorie.

"Yes, I know, Uncle," said she, "I cured the pig."

"How did you cure it?"

"I demonstrated."

"What did you do? What did you say? Tell me about it?"

"Why, I sat down and folded my hands and closed my eyes and said: 'You're made in the image of God. You're made in the image of God.'"

What, then, was the child's idea of God?



## "SAVONAROLA" OF FLORENCE.

THEOSOPHIST, REFORMER AND MARTYR.—A PORTRAITURE OF  
SPIRITUAL GROWTH AND DEVELOPMENT.

BY DR. W. WILLIAMS.

PART III.

*(Continued from page 276.)*

FLORENCE'S NEW CONSTITUTION.

ON another occasion, when public feeling began to be excited against the signory on account of its incapacity and dilatory procedure and the people were becoming like sheep without a shepherd, ignorant what course they should take, Savonarola in the course of the most famous of his public orations, exclaimed: "The best form of government suited to our needs is that whose ministers shall be elected by and made responsible for the right discharge of the functions of office to the people. Woe unto thee, Oh, Florence, if thou choosest a head to dominate and oppress all the rest. My fellow citizens, ye know I have always refrained from touching on state affairs, nor would I do so at this present did I not deem it necessary for the preservation and saving of the state. The words I speak are not mine own. I am only a voice crying in the wilderness unto you. Purify your minds and hearts, give heed to the common good, forgetful of private and selfish interests, and if you reform the city to this intent, it will acquire greater glory than in all past times. In this wise, Oh people of Florence, ye shall begin the reformation of all Italy and spread your wings over the earth and bear reform to other nations. Hence, when ye shall have purified your hearts, rectified your views, condemned and put away out of your midst, gambling, sensuality and wrongdoing, then set to work and frame your own system of government by first making a rough draft

of it and then proceeding to details and amendments. Let your first draft be conceived in such wise that no man may receive any benefit save by the will of the whole people, who must have the sole right of electing magistrates and state officials. The form of government best adapted to this city would be a constitution of a senate or grand Council on the Venetian plan. Think it no shame to imitate the Venetian republic. You have seen how, since it has been established, Venice has become strong and increased in prosperity since it is altogether free from those factions and dissensions that have proved disastrous and ruinous to Florence and therefore we may conclude that it exists by divine will."

These remarks made a deep impression upon the public mind and gave rise to a general demand that the existing signory should cease its discussions and disputations and proceed to draw up a constitution similar to that of Venice, as Savonarola had suggested. Delighted with the proposition, the citizens paraded the streets and thronged round about the Palace of Justice, shouting for the formation first of a Grand Council, the members of which should be elected by a public ballot. Thereon the councillors appointed to guard public interests on the expulsion of the Medici, resigned their offices and called a general meeting to be held in the vast cathedral that they might further learn and become instructed on matters so important, complicated and fraught with consequences either for the weal or woe of Florence.

With feelings of great inward emotion, Savonarola again mounted the pulpit, the eyes of the vast audience being centered upon him as it waited to listen to his counsels which in the past had proved so wise and effectual for their happiness and welfare and delivery from danger. In a few introductory words he reminded them that what he had predicted had come to pass, that all had happened unto them as he had announced. He had done and said what he had been commanded, and it remained now for them to decide what their future should be. It was not for him to dictate, but to counsel and advise. There now begins, he said, a new era for Florence. It lies in your own hands and your fate will be as you choose, to make her great, noble, strong, or, weak, torn asunder by factions and internal dissensions, abject, unhappy under an oppressive servitude worse than before. By this time you have learned to know by what arts freedom is filched and liberty repressed, as also those by which

it is regained and preserved, and that moral corruption, sensual pleasures and pastimes have often reduced your city to misery. Exercise, then, your judgment, gather the fruit of experience out of misfortune and so use your power that freedom henceforward may not be the privilege of the few for the oppression of the many, but an universal benefit, the patrimony of all citizens whose age and worth entitle them to possess it. Assemble therefore yourselves under the captains of the sixteen city wards and let each of them propose a form of electoral procedure; and out of them let the chief captain select four and present them to the signory, who, after earnest engaging in prayer, shall choose the best of them; and whichsoever shall thus be chosen, rest assured it will be the result of divine direction from on high. Let there also be a revision of the taxes which have pressed so heavily upon your poor and needy brethren. Let all important posts be filled by men known for their integrity of character and purpose, leaving the minor offices to be drawn by lot, so that every citizen, by his upright manner of living and the wise discharge of his duties may be able to take his share in the government.

These ideas at once caught on and were embraced by all classes. Steps were forthwith taken for their realization and embodiment in legal form. On the appointed day and before proceeding to the election of captains in the first instance, all the leading magnates and chief men of the city, with tradespeople, artisans, rich and poor, all alike again crowded into the cathedral to listen to a few final instructions from the lips of their loving and beloved guide, counsellor and friend. As he stood up before them and began to address them at a moment so important in the history of Florence, and, speaking as he alone could speak to them, not in the excited tones and wild gestures of the political demagogue, but in words of light and wisdom, they all felt entering into them that mysterious, invisible yet conscious divine something that then made them all akin, which, though oftentimes unnoticed and unthought of in the din and excitement of daily life, in the weary struggle for better conditions of existence, in the constant attrition of opposing interests and the wild chase and pursuit after pleasure and happiness, which if ever obtained prove oftentimes corrupting, defiling and unsatisfying, is silently yet effectually working and operating great and wondrous changes in the hearts, the minds and natures of earth's unnumbered millions of children, slowly



yet surely preparing and qualifying them, though unconscious of it, to walk by the same rule and mind the same things, so that all nations, kindreds, peoples and tribes may ultimately become united and enrolled in one great universal Conpaternity, and form a vast world embracing Republic of souls; their only law, the principle of love and the expression of their religion and worship, peace and good will to everyone.

"FLORENCE, HAPPY IN HER REPUBLICAN FREEDOM AND LIBERTY."

Impressed with the ideas and injunctions of Savonarola, the citizens proceeded to the election, and in a short time a constitution on the lines suggested and laid down by him was drawn up, confirmed and ratified by popular assent. By it the legislative and executive power and authority were invested in a Great Council to which none under twenty-nine were eligible for election. Another smaller body, composed of citizens not under forty years of age, called the Ottanta, or The Eighty, was appointed to form a kind of second Chamber or Senate, whilst the signory, who bore office but two months at a time, was retained as the apex of all. Under this new regime, the Signory proposed, the Ottanta discussed, the Great Council, or House of Representatives, voted only in silence. A court of appeal against the decisions of the judicial magistrates was also formed; likewise Monte di Pieta for the relief of the poor and defending them from the exactions of usurers, whose exorbitant rates of interest of 33 1-3 per cent had proved so burdensome and heavy upon all classes alike.

These enactments were put at once into practice as soon as the state representatives, after their election, commenced their legislative duties. As in the history of the Jews, it is recorded that the restructure and building of their second temple was accomplished in an extraordinary short space of time, because "the people had a mind to work," so was it at this time with the citizens of Florence, freed and delivered from the old, bad tyranny of the past. They bent all their energies to make their new constitution a success and live up to the ideal of that higher civic life and spiritual citizenship of which Savonarola had been the exponent. Their self-restraint and readiness to comply with the provisions of their new form of government soon became manifested in the upright discharge of the various official duties entrusted to them, and, Florence, under the continued ministra-

tions of Savonarola and his wise counsels, entered on a higher and happier phase of existence.

Soon a public conscience began to grow up and develop itself, a standard of popular morality formed, the violation and infringement of which was instantly and quickly condemned and punished. As time passed on, the city and its public life, so Burlamachi asserts, were completely changed. High born ladies and nobles ceased displaying their jewels and finery, dressed plainly and bore themselves demurely. Licentious young Florentines were transformed as if by magic into sober and religious men, hymns took the place of Lorenzo's carnival songs. The townspeople passed their leisure hours seated quietly in their shops reading the Bible or perusing Savonarola's works. All prayed frequently and flocked to the churches, showing the reality of their new life by their sympathy and attention to the poor and suffering. Most wonderful of all, bankers and tradesmen were impelled by scruples of conscience to restore all ill-gotten gains, amounting to many thousands of florins. All men were wonder-struck by this singular and marvelous change, and, notwithstanding his shattered health, Savonarola must have been deeply rejoiced to see his people living the new and higher life. Now indeed he might have died content, but his hour had not yet come, for he had yet greater work to do, a yet higher mission to accomplish."

And here ends the role of Savonarola as a statesman and lawgiver. It had been taken up under a deep sense of duty and concern for the safety and welfare of Florence. Under different circumstances of less moment and importance that affected not her existence as a state, his loyal devotion to the proclamation of the higher and diviner life would have deterred him from entering into and dealing with matters of a secular and political character and bearing. Discerning, however, impending dangers of revolution, of riot and insurrection that threatened on all sides, and recognizing that the salvation of society and continuance of the state could only be secured by a constitution based on the principles which with so great eloquence and earnestness he had enunciated and expounded, he put aside all selfish considerations and thus inaugurated a new era in the history of Florence and elaborated for her a new form of republican government, which under its beneficent sway and beneficial action brought back and restored her ancient liberties and freedom from tyrannical and princely dominance and usurp-

ation. This he achieved without a single sword drawn from its scabbard, a single drop of blood spilt, and without overt insurrection or internal dissension. His pulpit was the throne from which he swayed the whole of Florence and swayed her always for good. Altogether different from the modern politician, he made no harangues in the streets or public assembly halls and had no seat in the councils of the state, yet was he the soul of the whole people and the chief author of every law of the new government which when established, then in a spirit of self-abnegation almost without a parallel in the annals of political history, descending from the pedestal on which a grateful and admiring people had raised him, Savonarola retired and went back into the privacy of cloister life and the solitude of his cell, there to prepare himself for still higher and nobler work, leaving as a memorial of his patriotic labors and unselfish career as a statesman, only a few lines inscribed on the walls of the Great Council Chamber

Si questo popolar consiglio e certo  
 Governo, popol, della tua cittate  
 Conservi, che da Dio te state offerto,  
 In pace starai semper, in libertate.

Oh, people! if thou dost preserve and guard this popular council, this sure government of thy city which God has vouchsafed to thee, in peace and liberty thou shalt always live and dwell.

*To be continued*



## A DREAM OF ATLANTIS—THE LAND OF MU.

BY ALICE DIXON LE PLONGEON.

*(Continued from page 290.)*

One voice within those halls rose high  
And ventured boldly to decry  
In comments droll the ways of those  
Who near him came, their looks and clothes,  
All things would he deride;  
Not sparing any, high or low,  
His wit poured out a ceaseless flow;  
And none rebuked the favored Chom,  
For here the buffoon was at home;—  
To mortals ever dear is he  
Who wakens their hilarity;—  
And scathing truths told he in rimes  
That had the sound of silvery chimes  
For all save those who keenly felt  
The pitiless rebukes he dealt

Gadeirus stayed beyond his reach  
Avoiding that too caustic speech.  
But both now moved to face the king,  
And to him Chom came whispering,—  
“Not for *thy* son is she!”  
Between his teeth Gadeirus breathed  
An awful curse; his anger seethed,  
But not a word said he.

Expectant every eye was turned  
Upon a golden orb that burned  
With ardent glow and gently swayed  
Within an arch where stood arrayed  
In regal pomp the monarch famed  
For virtues, Great and Good surnamed.  
To welcome now their king beloved

His happy guests all forward moved,  
Each eager for a word or glance  
If such might be his pleasant chance.  
And Nalah, too, was here,  
In raiment that the forest elves—  
Had they but drawn anear—  
Might well have envied for themselves  
At fairy queen's festivity,  
So daintily enchanting she.

But soon the king himself withdrew  
Beyond the arch, that all might view  
The scene of his betrothal rite,  
For which on this auspicious night  
The favored ones had summoned been,  
To welcome Atlas' promised queen.  
Alone, three steps he now ascended  
And, while his way he slowly wended,  
The brilliancy of every light  
Was dimmed, as when approaching Night  
Her veil spreads slowly o'er the face  
Of earth, bestowing softer grace.  
So now the hush of twilight gray  
Fell over all and silent lay.  
A moment yet and every gaze  
Was turned with pleasure and amaze.  
Pelopa, there, in radiant white,  
Illumined by a rosy light,  
Was seated by the king, arrayed  
In splendor rarely thus displayed.  
A golden tripod standing near  
Upheld a basket green and clear  
Of precious jadeite, wrought with art  
Most cunningly in every part.  
Within that basket fruits were seen  
Of flavors choice, but in between  
Were some that fancy would not meet,  
For bitterness lurked in the sweet.  
The quince was such a one, and now,  
In token of their earnest vow,  
Those two, together, one consumed

To plight their troth; for love was doomed,  
As mortal never failed to find—  
To have its happiness combined  
With something of the acrid taste  
Misunderstanding might in haste

Be ready to bestow.

'T was Atlas cut the fruit; the fair  
Pelopa gave to him his share—

Her beauteous face aglow.

Musicians numbering many a score  
Sweet melodies began to pour

Upon the perfumed air—

From harp, cithara, tambourine—  
Whose pleasing harmonies might wean

All minds from saddening care.

The double pipes, soft flutes, and bells,  
Attuned to weave their magic spells  
Within that most enchanting place  
Adorned by art and nature's grace.  
The treasures that the earth could yield  
From mines profound and flowering field;  
Rare objects from the vasty deep  
Where countless ships have sunk to sleep,  
Herein were found so well arrayed  
On every side the eye surveyed  
That each was rapturously praised  
By guests who lingered where they gazed  
Great Atlas and the lovely dame  
Their quince had eaten, and her name  
Rang on the air in loud acclaim—  
"Pelopa! we our homage bring—  
Long live the consort of our king!"  
Her hand he clasped, then he and she  
Came forth where princes bent the knee  
To beauty's thrall most willingly.  
Gadeirus, silent where he stood  
Observant, masked his sullen mood;  
His homage being given, he bent  
His gaze on Nalah as she went.  
Now here, now there, with smiles she glanced;  
But anger from his brow was lanced



When she, with radiance in her eyes—  
Such from the heart alone can rise—  
Gave joyous welcome to a guest  
Whose ardent looks his love confessed  
While eagerly he forward pressed.  
Itzat, who filled her heart, had come,  
And happiness made Nalah dumb.

But Can his pleasures thus made known:  
"Propitious winds have homeward blown  
My son in this auspicious hour,  
While joy and beauty round us flower  
On every hand; thy absence long  
Hath been; thrice welcome in this throng  
Art thou. But come, belated guest,  
To greet our queen, Pelopa, lest  
She soon withdraw," he said, and they  
Together bent their steps that way,  
The princess and that handsome youth  
Who, now Gadeirus saw in truth  
Was dear to her—and as they went  
Fell hatred to the youth he sent.

The voice of Chom rang thro' the hall:  
"A fool is useful here to bawl;  
Gay dancers soon will do their best  
To steal from you the hours of rest.  
Pray find your ease on cushioned seats,  
And hear the music's measured beats;  
For yonder arch a rare surprise  
Will now reveal to wakeful eyes."

All turned to see the ample space  
Concealed by veil of silvern lace;  
This, as by touch of unseen fay  
Transparent grew, and then away  
It floated, upward, like a cloud,  
While distant music swelled more loud,  
And dancers trooped upon the scene,  
To voice the praises of the queen  
In rhythmic cadence soft and low

Like murmuring zephyrs when they blow  
So gently that the humming-bird  
From flower sipping may be heard.

A scene of loveliness now grew,  
Unfolding an enchanting view  
Of dancers from each distant land  
Where Atlas held his wise command;  
Displaying graces they'd acquired,  
And in their countries much admired.  
Their supple limbs of ivory white,  
Or brown, or red, gleamed in the light  
Of varied shades, each chosen well  
To cast a tint that would dispel  
All harshness from the color maze  
Of gaudy stuffs and brilliant rays.

When fraught with sadness, time is long,  
But all too brief when pleasures throng;  
And over swift the hours had sped,  
Young Nalah thought, when Atlas led  
Pelopa from the mirthful Chom  
Who bade the fair one hasten home  
To find repose ere daylight come;  
And to the daughter of his king  
Said: "What a very foolish thing  
To flout the sleep of youth;  
Forego the night's refreshing slumber  
For flatteries that far outnumber  
The words of simple truth."

But she was smiling with content;  
For Itzat, whom she loved had spent  
The fleeting moments at her side;  
So unto Chom she thus replied:  
"In dreamland tears are sometimes found,  
While vigil may by joy be crowned."

The moon alone lights up the floor  
Of gleaming onyx, scattered o'er  
With blossoms plucked to fade and die,

'Mid fallen jewels left to lie  
With stains of wine and luscious fruit  
Crushed by a maiden's sandaled foot  
Perchance, or by a prince whose stride  
Betokened empty-headed pride.  
A priest whose drooping head was shorn,  
Beyond the moonrays sat to mourn  
The past; to taste regret and hate,  
That passing years might not abate.  
As every object round him there  
Distinct became and yet more clear,  
One sculptured face his vision bound  
In admiration most profound,  
Remorse from every feature stared  
At him—he saw his own soul bared,  
And gazed until his senses reeled  
At what before him stood revealed  
That agony of awful woe  
And vain regrets that never go,  
But smother hope—like weeds that shade  
A blossom sweet within a glade—  
Within the heart of him who dares  
Some horrid crime commit, or shares  
Such guilt with one who holds him fast  
In craven terror of the past.  
The shorn priest moaned, "The one," he said,  
"Who fashioned this perchance is dead,  
But he hath shown what I endure—  
And death alone such ills may cure."  
Now rising, he had turned away  
When at his feet an object lay  
Which, stooping, he rejoiced to see,  
And caught it up most eagerly.  
"A lucky impulse surely led  
My steps unto this spot," he said;  
"The gentle child he schemes to win  
For Lobil, who in heartless sin  
Outstrips Gadeirus, tho' he be  
My unrelenting enemy,  
This trinket wore with joy to-night,  
But nevermore may it bedight



Her slender form. To play the thief  
Was I enjoined, and this relief  
Is balm within my troubled breast,  
Since my tormentor's mad request  
For bauble by the maiden worn  
I'll gratify at early morn.  
Approaching voices caught his ear  
Of men and women drawing near;  
And lights beyond the portal shone;  
He soon would be no more alone.  
With silent stealth he sped to hide  
In one of those recesses wide  
Beneath a broad and easy couch,  
Where unsuspected he might crouch.

'Twas Nalah and her Theban maid  
Who, entering, unto some one said,  
"Illumine everywhere the floor  
That we may carefully explore,"  
Her mistress then, "Tanatis, stay  
Till I have spoken, then obey.  
A bauble on this marble lies,  
An ornament that pleased mine eyes,  
A rose whose petals of pure white  
Are wrought in colorless jadeite,  
While glistening gems attached thereon  
Seem dew-drops lighted by the sun.  
Search well! A rich reward shall be  
For whom this rose restores to me."  
To search the maids and men began;  
This way and that all eager ran;  
Each sparkling stone that met the eye  
Called forth a glad expectant cry.  
But when the floor at last was bare,  
Not one small thing remaining there,  
The Theban knelt by Nalah's side—  
"Dear Lady, naught thy servants hide;  
Behold the gems that have been found,  
By guests let fall upon the ground;  
But thine, O Princess, where seek next?  
My heart is heavy and perplexed—"

The princess here broke in:—  
 "Enough! Full well I know thee true—  
 By daylight thou wilt seek anew;  
 Be't thou, or any one of these,  
 The finder will his princess please,  
     And recompense will win."  
 Ere long the footsteps died away  
 And shadows wan resumed their sway.  
 Forth came Zatlil and sadly stood  
 Near by where he had sat to brood;  
 And thus his troubled thoughts ran on:  
     "Ah, lovely child! 'tis hard, indeed,  
 To keep thy gem. His precious stone  
     The gods have sent to fill my need;  
 Yet had the princess come alone  
     I had not heard her soft voice plead  
 In vain—my resolution gone,  
 I should by her have been undone,  
 Restored the gem, and thus have gained  
 Her gratitude which, thus attained,  
 Perchance might prove a trusty shield  
 In future plight, yet unrevealed.  
 A slave I am and slave must die!  
 In vain my weary soul doth cry  
 Aloud for freedom from the thrall  
 Of chains that ever fret and gall.  
 For morn I will not wait! The bliss  
 Of tranquil sleep I will not miss  
 By pondering through the night on this."  
 Gadeirus in his chamber lay  
 And mused. Attendants barred the way;  
 But Zatlil—"I am here to bring  
 An object precious to my king."  
 And soon before his lord he bent  
 To offer what the gods had sent.  
 No word spake he until, "Come near,"  
 His tyrant said, "and in my ear  
 Let fall few words to make it plain  
 How we this pretty toy thus gain."

*To be continued.*

## THE SEPHER HA-ZOHAR—THE BOOK OF LIGHT.

Containing the doctrines of Kabbalah, together with the discourses and teachings of its author, the great Kabbalist, Rabbi Simeon ben Jochai, and now for the first time wholly translated into English, with notes, references and expository remarks.

BY NURHO DE MANHAR.

*(Continued from page 310.)*

**R**ABBI SIMEON answered and said: "The lower or passionate nature is always striving to imitate the actions of the higher, with this difference, that what is spiritual and pure it changes into the carnal and impure. The higher nature takes its origin from the right side of the sepherotic tree of life, but the lower from the left side, and is embodied in the female and becomes unified in it, as it is written, 'His left hand is under my head and his right hand doth embrace me' (Cant. ii. 6). Hitherto we have discoursed on a subject, exceedingly esoteric and unknown to ordinary minds, but now we will speak more clearly so that every one may comprehend and understand them." On hearing this the student novitiates expressed their great desire to learn more of this mystery of sex.

Rabbi Simeon was journeying to Tiberias and there were with him, Rabbi Jose, Rabbi Jehuda, and Rabbi Hiya. Whilst on the way, they beheld Rabbi Pinchus coming to meet them. After exchanging greetings, they all sat down under a great shady tree by a hillside.

Then said Rabbi Pinchus: "Since now I have met with thee, oh Rabbi Simeon, and am seated by thy side, let it please thee to instruct me further in the Secret Doctrine."

Then spake Rabbi Simeon and said: "It is written, 'and he went on his journeys from the south even to Bethel unto the place where his tent had been at the beginning between Bethel and Hai' (Gen. xiii. 3). The scripture saith, 'He went on his journeys' instead of 'his journey.' Wherefore? Because there is here an occult reference not only to his own journeying, but also that of the Schekina, who always went with Jacob, and therefore we learn that whenever a man leaves his home and wife, he ought not to think or imagine that the Schekina for-



sakes him in any way, for though it has been said a man ought always to cleave to his wife that the Schekina may always be with him, yet it is possible he may go alone on a journey and the Schekina still abide with him, and when so doing he ought to direct his prayer to the Holy One that this may be, and in this way the male and female will always be associated in union with each other, whether going from home or otherwise. Therefore it is written, 'The Just One shall walk before him and set him in the way of his steps' (Ps. lxxxv. 14). Whenever anyone goes on a journey, he should always be mindful and circumspect and careful of his words and actions, in order that his lower and higher selves may not become separated and disunited from each other, so that when he returns home their union may be intact and complete. This ought also to be the case when a man returns home, for then he should attend to the discharge of his conjugal duties which is lawful and right and a source of delight both to the Schekina and his spouse; as it is written, 'and thou shalt know that thy tabernacle shall be in peace and thou shalt visit thy habitation and thou shalt not sin' (Job v. 24). When, however, he neglects these duties, he transgresses against the divine ordinance. On the other hand, by attending to them, his enjoyment is enhanced by the knowledge that he is carrying out his charging, the dictates of the marital law, which is known as the covenant of the Holy One.

The occult meaning of these remarks is this: that followers and students of the good law should always, in the discharge of their conjugal duties, fix their minds and thoughts upon the Schekina that never quits or leaves the house on account of the spouse; as it is written, 'and Isaac brought Rebecca into the tent of Sarah, his mother' (Gen. xxiv. 67). Now we learn from tradition that when this occurred, a candle was lighted in a very marvellous manner, because at the same moment the Schekina entered into the tent along with Rebecca,—the mystical meaning of which, is, that showers of blessings from on high descend on the right discharge of conjugal duties, for then the male and female become truly one and not till then, and the male becomes associated both with the Schekina or heavenly mother and his spouse; to which the words refer, 'They shall endure until the desire of the everlasting hills be accomplished' (Gen. xlix. 26). The word *ad* (desire) designates the pleasure all men experience in becoming united with the Schekina above in order to attain unto perfection and the blessing resulting therefrom, and

also with his spouse who receives from him her nourishment and affection.

Again Rabbi Simeon spake and said: "The secret doctrine and its teaching have relation to two baith (houses), or more explicitly the human and divine, the lower and higher self, as it is written, 'for the two houses of Israel' (Is. viii. 14). Of these one is a mystery beyond human comprehension, the other, though exceedingly occult, is within the range of the understanding. The first is symbolized by the Great Voice mentioned in (Deuter. v. 20). 'The Great Voice that ceaseth not,' that is always resounding and speaking within us though unheard and unrecognized by the external ear. By it hath been delivered and spoken the esoteric teachings known as 'the voice of Jacob' that they may become known. Now this great interior voice and the word which expresses it are as it were two houses, the one visible, the other invisible. One is the eternal Wisdom (*hochma ilaah*) hidden and concealed in the divine mind and sendeth forth the great interior voice; the other the Voice of Jacob or esoteric teachings expressed by words, especially by the term *Brashith*, or as it may be differently written and explained by the words *baith reshith*, meaning the house or doctrine called *reshith* or beginning."

Pausing for a few minutes, Rabbi Simeon began again discoursing: "The scriptures beginning with the words, *bra Alhim*, the mystical meaning of which is the same as is contained in the words *vyeben Jehovah Alhim ath azla* (the Lord God formed the rib). The mystic signification also of the words, *ath hashamayin* (the heavens), is the same as *vayebah al ha-Adam* (and brought her unto the man). The words *ve-eth ha-arets* (and the earth) also have the same occult meaning, *atzm matzmi*, (bone of my bone)."

Said Rabbi Simeon: "It is written, 'The Lord said unto my Lord, sit thou on my right hand until I make thine enemies thy footstool' (Ps. cx. 1). These words refer to the Supreme, saying to Adonai next in being to Him, 'sit thou on my right hand, that the West may become joined to the East, the right to the left, so that the power and might of the idolatrous nations (or evil) may not prevail, but become broken and dissipated. 'The Lord said unto my Lord,' have also the same signification as 'Jacob said unto the Lord' as is seen in the words, 'the ark of the covenant, the Lord of all the earth' (Josh. iii. 11). Another exposition of the words 'the Lord said unto my Lord' is,

that they are significant of the holy state called 'the year of Jubilee' addressing the state called 'the Sabbatical year,' saying, 'sit thou on my right!' Observe that this latter holy state or condition of the world, namely, Sabbatical year, has not from the beginning yet become united to the highest sephira on the right and left, who at the creation of the world took it then and joined it to its left side. For this reason, the world will not last or endure beyond seven thousand years. At the end of that period, however, this state of holiness in the world will become joined to the supreme sephira on the right hand and the earth then will become perfected forever. Then will be realized the words, 'The new heavens and the new earth which I will make shall remain before me or exist always' (Is. lxvi. 22). If this exposition be correct, what then is the sense of the words 'sit thou on my right hand?' They were spoken provisionally to Adonai 'until his enemies were made his footstool'; that is, until all opposition and disobedience to the divine law shall cease and peace and harmony prevail throughout the universe, when all antinomies and antithesis of right and left, good and evil, angel and demon, shall be done away and the knowledge of the Lord shall cover the earth as the waters cover the seas, and heaven and earth so long separated and disjoined shall become one and united forevermore, which glorious consummation is implied in the conjunction of the words, 'the heavens and the earth.' "

As Rabbi Simeon ceased speaking the students rose up to depart, but ere they left he himself stood up and said: "I have still a few further remarks to make before going, on two passages of scripture, which seemingly are somewhat contradictory in expression to each other. The first is, 'The Lord thy God is a consuming fire' (Deuter iv. 24); the other is, 'But ye that cleaved unto the Lord your God are alive every one of you this day' " (Deuter. iv. 4).

#### RABBI SIMEON'S ANALOGIES OF THE DIVINE LIFE IN MAN.

"If the Lord be a consuming fire as here stated, how could the children of Israel on becoming joined unto the Lord escape from being consumed, and continue to live? It has been explained how the Divine Being is a fire that consumes every other kind of fire, for there are flames of fire more intense in their nature than others. To this statement I wish to add a



few supplementary remarks. Whoever wishes to understand the mystery of union with the Divine will do well to reflect and meditate upon the flame proceeding from a lighted candle or a burning coal, in which may be recognized two kinds of flame or light, one white and the other dark or bluish in color. The white flame ascends upwards in a straight line, the dark or blue part of the flame, being below it and forming its basis. Though these be conjoined together, the white flame is always seen clearly and distinctly, and of the two is the most valuable and precious. From these observations we may gather somewhat of the occult meaning of the *thekheloth* (blue fringes) mentioned in scripture. The dark or blue flame is connected and conjoined with that above it, namely, the white, and also below it with the candle or coal in a state of combustion. It becomes sometimes red, whilst the superior white flame never varies in color and remains invariably the same. Furthermore, it is noticeable that the dark or blue flame consumes and wastes the substance of the coal or candle whence it emanates, but the white pure light consumes nothing and never varies. Therefore, when Moses proclaimed the Lord to be a consuming fire, he alludes to the astral fluid or flame that consumes everything similar to the dark flame that wastes and destroys the substance of the candle or coal. In using the term *thy God*, not *our God*, Moses refers to the white or Divine light which destroys nothing, in which he himself had been and came down from Mount Sinai out of it uninjured and intact. This is the case with everyone who lives in the Divine light of the higher life. He lives, then, the true or real life, and the astral light of the lower earthly life cannot harm or injure him. Therefore, to the children of Israel who had sanctified themselves and attained to this life, Moses could truly say: 'ye cleaved unto the Lord, your God, and are alive as at this time.' Above the white flame there is yet another arising out of it, yet unseen and unrecognizable by human sight and has reference to the greatest of mysteries, dim gleamings and notions of which are revealed to us by the different flames of a lighted candle or a burning coal."

As Rabbi Simeon ceased speaking, Rabbi Pinchus embraced him, exclaiming: "The Lord be praised! the Merciful One, who has led me hither." Rabbi Simeon, along with his students, went and accompanied Rabbi Pinchus on his journey for three leagues, and then bidding him adieu returned homewards.

*To be continued.*

## THE SCIENCE OF UNIVERSAL HARMONY.

The Correspondence between the Human Soul, Numbers, Geometry, Music, Color,  
Astronomy, Chemistry and the Human Body, and their Practical  
Application to Modern Problems.

By KNUT M. PAULL.

(Continued from page 318.)

### XIII.

#### THE HIERARCHY OF THE [21].

**B**ETWEEN the four previous hierarchies or stations in the harmonic chain, the Orders of the [36], [28], [10], and [6], which represented the lower tetrad DFAC, and the following Orders, there is a point of rest at D when one turn of the zodiac of initiation has been traversed. Going further, we arrive at the point E, the Order of the [21], and here begins the first of another character of Orders. The higher tetrad EGBD, the entrance to which is through the door of the [21], gives the completing knowledge in reverse order to the four stations before mentioned, so that the [21], represented by E, is linked to the [6] or C, the [15] G to the [10] A, the [3] B to the [28] F and the [1] D to the [36] D, where the double circle closes. Each Order forms with its twin Order a pair of a special force.

The [21] is *The Order of Light*. In the first septenary of planets in our solar system, its representative is Mercury; the ray of knowledge born from the corresponding cosmic force is the Hermetic initiation based on the science of the great pyramid of Egypt, which represents the seven rays of the thrice higher planes of existence. It is symbolized by the Word A U M, or the law of projected trinity. The Orders [21], [15] and [3], being divisible by the number 3, are different expressions of the triple law, which gives them another character than the four previous Orders whose numerical symbols are divisible by the number 2. The projection into active existence is different in

each case. The triple zodiac or the [36], is divided into its manifested part, the [21] or the triple seven, and its unmanifested part the [15] or the triple five. The perfect triplicity, the [3], stands behind and executes the projection of these two parts of zodiacal force. Within the light of the [21] is the flame of the [3]; that is, the flame of perfect trinity is projected into the word of limited trinity, which sends out the thrice sevenfold force of the universe.

The Hermetic tradition has been covered with many veils since the sacred science was taught in its purity. The fate of Egypt is witness of the path of its once high initiation. In the lines and angles of the great pyramid we can read the truths taught in ancient days. Such truths are universal and can be revived at any time and by anyone who has the power of light or the understanding of the *soul* of things, which is hermetic wisdom.

The development of the principle termed buddhi is the requirement for initiation into the Hermetic Order. By Hermetic we do not mean any special society; they may or may not contain the pure hermetic knowledge; true hermetic initiation is a harmonization of the entire organism to the universal force of the [21].

In speaking of the force of a hierarchy bearing a numerical symbol, such symbol merely corresponds to the consciousness of discipleship of the great Fourth Degree, or the degree of inner evolution just below the adeptship of the great Third Degree. In the higher degrees these numerical symbols disappear and others replace them. The Order of the [21] and also all the other Orders bearing the mentioned numerical names do not, as such, go higher than the Fourth Degree; higher up the symbols change character. For the comparatively lower understanding of the Fourth Degree the sevenfold harmony of the diatonic scale is a true expression, but the consciousness of adeptship, or the Third Degree, requires the higher harmony and equality of the complete chromatic scale. The lower sevenfold harmony is a triangle and a quaternary; the higher sevenfold harmony is a regular six-pointed star with its center perfectly balanced. Teachings given from the viewpoint of the Fourth Degree are intended to develop the consciousness of discipleship into a special channel which, in this case, is the light of the [21]. In the Temple plan, the two cusps of aquarius represent the Orders of [10] and [21], and the corresponding



forces are active wherever the true aquarius is manifested. Both Orders have several aspects of knowledge, one of these is the explanation of certain truths by the science of the music of the [10], seen through the light of the [21]. Music, or the creative power of sound, is governed by the ray corresponding to the note A, and the ray of pure manifested light is the yellow.

The [21] shows the character or soul of things; if blended with the formative power of the pleiadic sun or the [3], it will explain certain truths by geometrical symbols; if joined to the hierarchy of the [15] its power will be chemical discoveries by the power of light or colors. The doctrine of correspondence is an expression of hermetic force thrown on a combination of ideas. Where light appears, where true discrimination exists, it is the result of the force from the [21] blended with the object to be illuminated. Its twin Order is the Rosy Cross, and both form, with the Order of Christ, or the [36], the three central hierarchies, G, D and E, of our solar system. Mars, Sun and Mercury are centers of reflection like the corresponding notes. Red and yellow make the orange.

In Figure 94 is shown the twelvefold scale of polarized light. The pure yellow is the upper pole and its complement, the pure violet, the lower pole. On one side are the warm colors, on the other side the cold colors. The sevenfold scale of colors is formed on the first hand by the E key-group. Its major form is D E F' G A B C' D read upward. It is two signs higher than the ordinary C major scale. The diatonic septenary and the chromatic trinity make the 21. The center is the pure silvery white light. The polarization in three directions is shown in Figure 95 where the flame chord of the [21] C E G', which is the hierarchal reflection from the [3], sends out three rays to the central Orders [6], [21] and [36], each ray being polarized within its own key-group. In the center is The Eye, signifying the Light. This is the lower polarization from the higher trinity. If the same polarization is taken from the projected Word, or triangle C' E G, then the three key-groups of *these* notes or forces are to be taken. It depends on the acting consciousness as to how the polarized light will appear.

In the case of the Great Pyramid, Figure 96, the four corners or sides of the base represent the square of The Word, C' E G A'. The temple of the pyramid, or the place of initiation in the Order of the [21], is the Maltese cross, formed by unfolding the four faces of the pyramid and surrounding the center

with a circular hall. In the four triangular chambers is the twelve-fold outer service forming the zodiac, after entering through the four doors to the central hall. Each trinity represents the power of the flame in this zodiac, of which one is marked in the central hall. In the center of this, the nine, or three times three individuals for the inner service, are seen. They surround the tenth point, which is the central flame of life. The nine and the twelve form the twenty-one. The twenty-two letters of the Hebrew alphabet represent the nine-and-twelve surrounding the central flame.

The laws of vibratory movement, reflection and refraction, are governing this combination of forces. We learn such laws practically in the science of light. It may be applied in curing diseases, in physical demonstrations, in the inner life of the

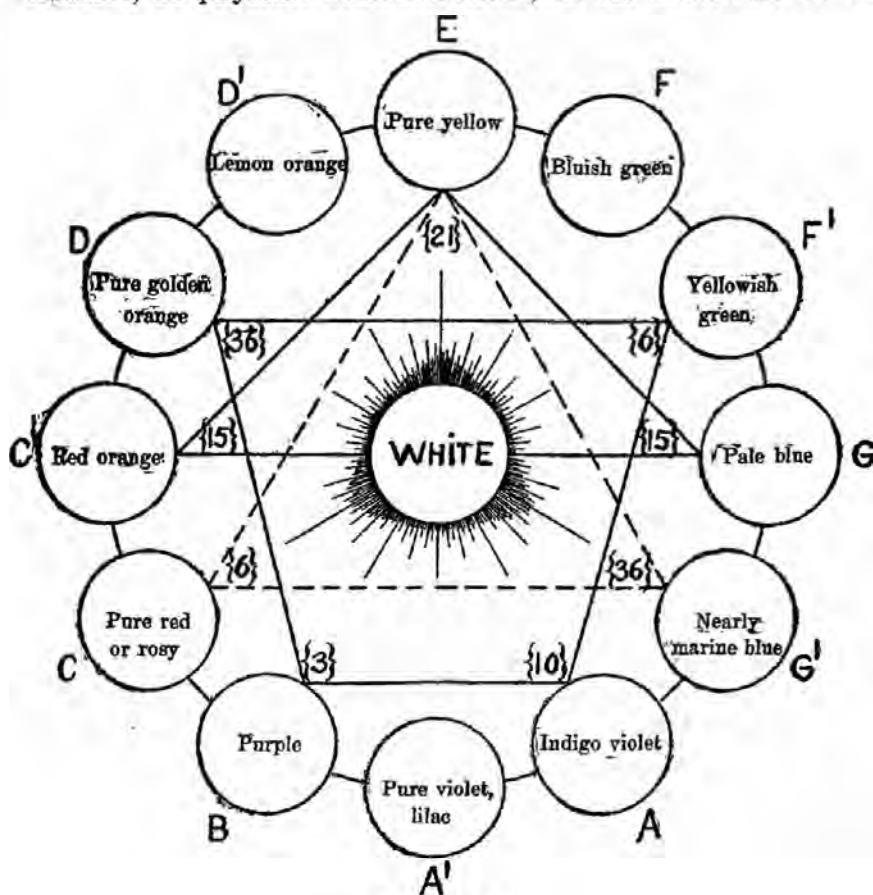


FIGURE 94.

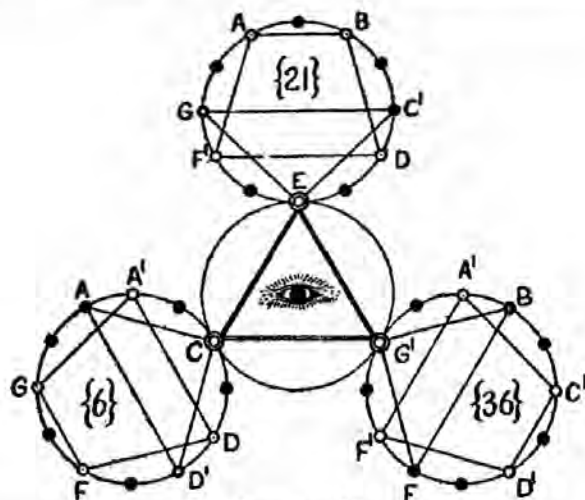


FIGURE 95.

*Transmutation of the Flame Into the Triple Word.*

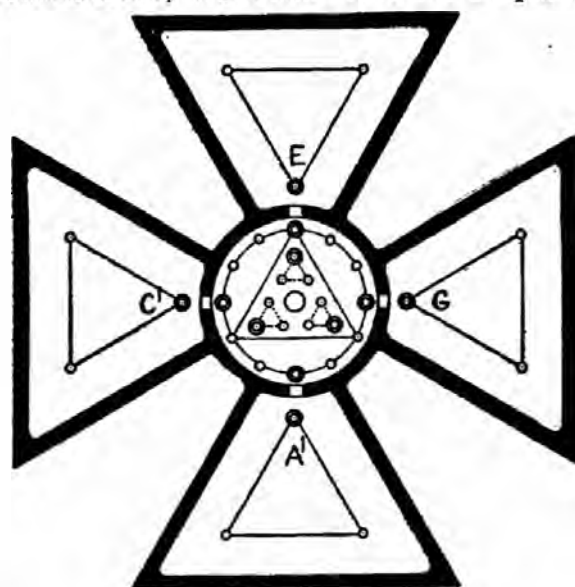


FIGURE 96.

*The Temple of the Pyramid.*

soul, and in many other ways, the governing laws will be identical as to their fundamental character. Through the entrance door of the [21] we learn the science and philosophy of the higher tetrad of harmony. The key is the Pyramid.

*To be continued*

Error in the July, 1909, issue of *The Word*: In the Science of Universal Harmony, page 249, Figure 88 is placed wrong. Shading lines should be downward to the right.

In the August, 1909, issue, page 312, line 18, "triangle 235" should read: 456.



## MOMENTS WITH FRIENDS.

*Can one look inside his body and see the workings of the different organs, and if so how can this be done?*

One may look inside his body and see there the different organs in operation. This is done by the faculty of sight, but not sight which is limited to physical things. The eye is trained to see physical objects. The eye will not register vibrations below or above the physical octave, and the mind therefore cannot translate intelligently what the eye cannot transmit to it. There are vibrations which are below the physical octave, and also others above it. To record these vibrations the eye must be trained. It is possible to train the eye so that it may record objects which are invisible to ordinary sight. But a different method is necessary in order that one may see an organ as a physical object inside his own body. The faculty of inner instead of outer vision has to be developed. For one not gifted with such a faculty it is necessary to begin by developing the faculty of introspection, which is a mental process. With the development of introspection would also be developed the power of analysis. By this training the mind distinguishes itself from the organs which it has under consideration. Later, the mind will be able to locate an organ mentally and, by centering the thought on it, feel its pulsations. The addition of the sense of feeling to the mental perception enables the mind to perceive more keenly and then to develop the mental vision concerning the organ. At first the organ is not seen, as are physical objects, but is rather a mental conception. Later, however, the organ may be as clearly perceived as any physical object. The light in which it is seen is not physical light vibration, but rather a light which is furnished by the mind itself and thrown on the organ under examination. Though the organ is

seen and its function understood by the mind, this is not physical sight. By this inner sight the organ is perceived more clearly and understood more thoroughly than physical objects usually are.

There is another means of seeing the organs in one's body, which is not, however, arrived at by a course of mental training. This other means is a course of psychic development. It is brought about by changing one's conscious condition from his physical to his psychic body. When this is done, the astral or clairvoyant sight becomes operative, and in this case the astral body usually leaves the physical temporarily or is but loosely connected with it. In this condition the physical organ is seen in its astral counterpart in the astral body, as one looking into a mirror does not see his face but the reflection or counterpart of his face. This is to be taken by way of illustration, because one's astral body is the design of the physical body, and each organ in the body has its particular model in detail in the astral body. Every movement of the physical body is an action or reaction or physical expression of the astral body; the condition of the physical body is indicated truly in the astral body. Therefore, one may in a clairvoyant state see his own astral body, as in the physical state he may see his physical body and in that state he will be able to see all parts within and without his body, because the faculty of astral or true clairvoyant vision is not limited to the outside of things as is the physical.

There are many ways of developing the clairvoyant faculty, but only one is recommended to the readers of Moments with Friends. This method is that the mind should be first developed. After the mind becomes mature, the clairvoyant faculty will, if desired, come as naturally as the blossoms of a tree in spring. If the blossoms are forced before their

proper season, the frost will kill them, no fruit will follow, and oftentimes the tree itself dies. The clairvoyant or other psychic faculties may be acquired before the mind has reached its maturity and is master of the body, but they will be of as little use as are the senses to an idiot. A half developed clairvoyant will not know how to use them intelligently, and they may be the means of causing misery of the mind.

One of many means for the development of the mind is to do one's duty cheerfully and ungrudgingly. This is a beginning and it is all that can be done at first. It will be found if tried, that the path of duty is the path to knowledge. As one does his duty he gets knowledge, and will become freed from the necessity of that duty. Each duty leads to a higher duty, and all duties, well done end in knowledge.

A FRIEND.

## OUR MAGAZINE SHELF.

NOTICE.—Books, coming under the subjects to which this Magazine is devoted, will be received, and as space permits, impartially reviewed, irrespective of author or publisher.

The duty of the reviewer is to present to our readers a true and unbiased account of his charge. There will be no deviation from this principle.—Ed.

**THE NEW OLD HEALING.** By Henry Wood. Boston: Lothrop, Lee & Shepard Co.

The late Henry Wood was more of a seer than a thinker; that was the charm in the man and a compelling power resulting from it permeates his books. A seer is no visionary and Henry Wood was none of that kind; his insight was clear and penetrating to the core of the subject he considered. The book before us looks somewhat like extracts from his commonplace books, but is none the less valuable for that. It contains his ripe thoughts on the ways and means of reaching health, harmony and happiness. It differs from several of his earlier works, which were strongly metaphysical, by being teachings "in accord with a liberal interpretation of the biblical and christian point of view." But this "liberal interpretation" has two decided characteristics. One is his constant endeavor to talk so that he might help others to "change a dirge-like existence into a symphony of sweet concord." And he never tires of asserting that "the beneficent resources which are latent in every soul are marvellous in potency, but almost wholly unappreciated and unawakened." In all this we feel the fatal lack of knowledge of life's evolutionary process. All classes and con-

ditions of people are spoken to as if they were all on the same level in their karmas. This defect, of course, arises from the fundamental error of "New Thought" and "Mental Healing" in attributing too "much" to mind and misconceiving the power of thought.

The other characteristic of the book is its intense intellectualism—also a chief point with the thinkers of Henry Wood's class. The world needs voluntarism rather than intellectualism, and if we must use sectional terms we declare for the former, because it must be conceded that the will has and is a light to itself and is more than sufficient for a high-toned life, a life keyed to union with the Immense.

Intellectualism places thought or the mind too high, or, rather it is blind to the dangers into which thought may lead us. Thoughts like passions may be great in power, but they mislead very often by their own conceit. They build and destroy as well, and are not the final quantity or mass. They can be as dangerous as the miasmatic lights that flit across a swamp and have brought many an one into the madhouse and seldom out of it. But a soul in harmony with the great All and filled with the power of evolution reaches finally a perfected humanity.

The declared purpose of the book is "to

rouse the dormant forces of self-healing and development," but do not advance beyond the author's earlier books "Ideal Suggestion" and "New Thought Simplified," books that gave their author his deserved fame. C. H. A. B.

PEACE, POWER AND PLENTY. By Orison Sweet Marden. New York: Thomas Y. Crowell & Co. n. d.

In "Peace, Power and Plenty," Dr. Marden tells us that the author attempts to show that the body is but the mind externalized, the habitual mental state outpictured; that the bodily condition follows the thought, and that we are sick or well, happy or miserable, young or old, lovable or unlovable, according to the degree in which we control our mental processes. He suggests how man can renew his body by renewing his thought, or change his body, his character, by changing his thought. And the author in the book elaborates this fundamental idea of his and we do not quarrel with him on that account. But we call the whole statement in question. The author is simply repeating the common "New Thought" claim and thereby he comes under the same criticism as the "healers," who indulge in such extravagant theories and language. Thought is only a tool and a tool of comparative limited usefulness. It may teach him that self-control is better than explosive passion, but it is the will that performs "the miracle of self-confidence." Thought or mind may reveal to man that it is "the same principle which created us, which repairs, restores and renews, heals us," but it breaks no "fate." To master our environment and overcome our "fate" we must go far deeper and we must grapple with "a fate" which we have made for ourselves through long ages. The process is one of regeneration and not of thinking merely. How much more good the author could have done had he cast his "thought" in another mould. But we are thankful for the

stimulus of the author's endeavors. His work is idealistic and encourages high endeavors. It will make "great men" if it cannot make sages, and we are "sure" it cannot. However, great men are not necessarily men of "peace, power and plenty;" quite the contrary. Napoleon is an illustration; so are Voltaire, Bismark and pope Gregory VII. But those have "peace, power and plenty" who follow their "inner light," let us for the present call it "conscience," which is, as Hugo said, "a sort of mysterious geometry of the moral order."

C. H. A. B.

ON THE OPEN ROAD. By Ralph Waldo Trine, New York: Thomas Y. Crowell & Co.

The author has taken his key from Sam Waller Foss' poem:

Let me live in my house by the side of the road,

Where the race of men go by.

They are good, they are bad, they are weak, they are strong,

Wise, foolish:—so am I.

And his small book is little more than a collection of illustrations to the poem. And to help him, he draws freely from other authors; in fact, nearly each chapter is inspired by some greater light; and the selections are to the point in showing what leaders have thought and how they have expressed their ideals. Trine sums up his general idea in general in a postscript by laying it down that to "be a friend of man" is to be and to encourage all "to be honest, to be fearless, to be just, joyous, kind. This will make our part in life's great as well as yet not fully understood play one of greatest glory, and we need then stand in fear of nothing—life nor death; for death is life." Of course this is nothing original as far as the author goes; he has added nothing to this wisdom, only put it in a convenient form for reading. C. H. A. B.